Missions - India

The South India United Church

Minutes of

The Ninth General Assembly

Vaddukoddai, Ceylon, Aug. 24—27, 1923

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The South India United Church

MINUTES

OF THE

NINTH GENERAL ASSEMBLY

HELD AT

Vaddukoddai, Ceylon, Aug. 24—27

1923

With Statistical Tables

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AMERICAN MISSION LENOX PRESS, PASUMALAI
1923

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MINUTES

OF THE

NINTH GENERAL ASSEMBLY

OF THE

SOUTH INDIA UNITED CHURCH

August 24—28, 1923

Vaddukoddai, Jaffna, Ceylon

Programme of Public Meetings connected with the Assembly

Welcome Meeting

Friday, August 24, 2 p.m.

CHAIRMAN:—Rev. J. M. Kesari, B.A. (President S.I.U.C.)

Hymn:—*O, Worship the King*

Scripture Reading and Prayer.—Rev. Isaac Paul (Jaffna Council)

Address of Welcome.—J. V. Chelliah, Esq., M.A. (Jaffna Council)

Response for S.I.U.C.—Rev. H. W. Whyte, M.A. (Telugu Council)

Hymn—*Love Divine, All Love Excelling*

Fraternal Greetings.—Rev. A. Lockwood, Wesleyan Church (Ceylon)

Rev. H. J. Burrows, Church of England (Ceylon)

Rev. W. C. Fleming, Presbyterian Church (Ceylon)

Rev. J. Passmore, S. I. Wesleyan Synod

Messages of greeting from the Baptist Missionary Society of Ceylon, the National Missionary Society of India, the President of the Malabar Church Council, the Rev. H. A. Popley and the Hon. J. P. Cotelingam, M.A.

Prayer.-O. F. E. Zacharias, Esq., B.A., L.T. (N. Tamil Council)

Presidential address.—Rev. J. M. Kesari, B.A. (Travancore Council)

Prayer and Benediction.—Rev. A. M. Simon (Malabar Council)

Public Meeting

Friday 6 p.m.

CHAIRMAN.—K. T. Paul, Esq., B.A., O.B.E. (N. Tamil Council)

Hymn: *O God, our Help in Ages Past*

Prayer.—Rev. S. Cornelius (Arcot Council)

Address.—Our Free Church Heritage
Rev. Arthur Parker, B.A. (Travancore)

Hymn: *The Church's One Foundation*

Address.—The Path to Union.
Rev. G. E. Phillips, M.A. (Malabar Council)

Song.—United Choir

Chairman's Remarks

Prayer and Benediction

Saturday, August 25

Saturday Afternoon,—Sightseeing as arranged by Jaffna Committee

Saturday evening, 7 P.M.,—Dinner at the home of Edward Mather, Esq., Bethany House, Manipay

Sunday, August 26.

10 A.M.—Divine Service, conducted by Rev. J. K. Sinnathamby, B.A., (Jaffna Council)

Preacher.—Rev. J. H. Maclean, B.D. (Arcot Council)

Communion.—Rev. J. K. Sinnathamby (Jaffna Council)
Rev. Meshach Peter (Madras Council)

3.00 P.M. *Children's Rally*

CHAIRMAN,—S. C. Arnold, Esq.

Exercises by Children

Address to Children.—Rev. M. S. Taylor (Madura Council)

Address.—Work for Children,—Rev. R. Robertson, B.D.
(N. Tamil Council)

6.30 P.M. *Public Meeting*

CHAIRMAN.—Rev. C. S. Vaughan (Madura Council)

Hymn.—*O Master, Let me walk with Thee.*

Scripture Reading and Prayer.-Rev. W.E.H. Organe, B.A., B.D.
(Madras Council)

Address – Make Disciples of all Nations (Matt. 28: 19)
Rev. T. Narasimham (N. Tamil Council)

Hymn: *A Mighty Fortress is our God*

Address—Building up the Body of Christ (Eph. 4 : 12-15). Rev. J. H. Potter M.A., B.D., (Arcot Council)

Obituary Notices,—Rev. R. C. P. Welch (Jaffna Council)
(See appendix G.)

Hymn: *For All the Saints*

Prayer and Benediction.—Rev. G. D. Thomas
(Jaffna Council)

Devotional meetings were held each day, the leaders being:-

Saturday.—R. A. Hickling, Esq. (Kanarese Council)

Monday.—Rev. A. Lockwood. (Wesleyan Church, Jaffna)

Tuesday.—Rev. J. H. Maclean. (Arcot Council)

Business sessions of the Assembly were held Friday afternoon, Saturday morning, Monday morning and afternoon, and Tuesday morning, all sessions were begun and closed with a hymn and prayer.

MINUTES OF THE NINTH GENERAL ASSEMBLY

After the welcome meeting on Friday afternoon, the Rev. J. M. Kesari, retiring President of the General Assembly, took the chair and the Assembly was constituted with prayer by the Rev. J. H. Maclean.

1. The Minutes of the previous Assembly, having been printed and circulated, were taken as read.

2. The roll of the delegates was called and the following were found to be present.—

Telugu Church Council

Ministers	*Laymen*
Rev. H. W. Whyte, M.A.	Mr. John Moses, L.M.P.
„ F. A. A. Rumpus	„ B. Samuel
	„ H. G. Devadas, L.M.P.

Kanarese Church Council

Mr. R. A. Hickling
„ Jonathan Abel

Arcot Church Council

Rev. C. Whitehead	Mr. J. C. Athisianandan
„ S. Francis	„ S. Manuel
„ S. Cornelius	„ H. P. Thomas
„ J. H. Potter, M.A., B.D.	„ S. E. Bedford
„ L. Hekhuis, M.A.	„ S. D. Samuel

Madras Church Council

Rev. S. Paramanandam	Mr. S. Ambrose
„ M. L. Jivaratnam	„ M. David
„ G. S. Vethanayagam	„ D. Manickam
„ W. E. H. Organe, B.A., B.D.	„ M. J. Saminadhen
	„ G. F. Scudder, M.A., M.D.
„ H. E. Van Vranken, M.A.	
„ M. Peter	

North Tamil Church Council

Rev. R. Robertson, B.D.	Mr. P. J. Devasagayam, B.A., L.T.
„ D. P. Doraisamy	
„ G. L. Ross	„ O. F. E. Zacharias, B.A., L.T.
„ T. C. Witney, B.A.	

Ministers	*Laymen*
Rev. G. Gnanamuthu	Mr. K. T. Paul, B.A., O.B.E.
„ W. J. Hatch	
„ T. Narasimham	

Malabar Church Council

Rev G. E. Phillips, M.A.	Mr. M. C. Martin
„ A. M. Simon	„ K. Jesuman, B.A., L.T.
„ D. C. Hutton	„ M. M. Jonas

Madura Church Council

Rev. C. S. Vaughan	Mr. J. H. Lawson, B.A., B.SC.
„ Samuel Joseph	Miss A. Elisabeth
„ R. A. Dudley, M A. B.D.	„ Jebavathi Santhiappa, B.A , L.T.
„ J.H. Dickson, B.A ; B.SC.	
„ V. Santiago	Mr. R. Michael, B.A.
„ P. Addison Hull	„ George Jothipragasam
„ R. C. Selvanayagam	„ G. Chinniah
„ M. S. Taylor	„ T. M. Appavoo
„ M. Meyappan	„ A. Koilpillai
„ S. Gnanamuthu	„ A. Ranjitham, M.A.
„ Y. D. Samuel	„ P. Samuel
	„ Michael Asirvatham, B.A , L.T.

Travancore Church Council

Rev. A. Parker, B.A.	Mr. Paul Daniel, M.A., L.T.
„ A. T. Foster	„ Paul Apollos
„ J. M Kesari, B.A.	
„ J. N. Ambrose	
„ S. Nesamoni	
„ S. Devasagayam, B.A.	
„ G. N. Moses, B A.	
„ Paul Nesamoni, B.D.	
„ N. H. Harris	
„ V. Devavaram	

Jaffna Church Council

Rev. J. K. Sinnathamby, B.A.	Mr. J. V. Chelliah, M.A.
„ M. H. Harrison, M A., S.T.M.	„ J. C. Amarasingham, B.A.
	„ E. S. Abraham, B.A.
„ R. C. P. Welch	„ G. H. Kathiravelpillai, B.A.
„ G. D. Thomas	
„ I. Paul	„ J. K. Arnold

Ministers	*Laymen*
Rev. E. T. Williams	Mr. J. C. Stickney
„ S. R. Hitchcock	„ Edward Mather

Officers

Rev. J. H. Maclean, M.A., B.D.
„ John J. Banninga, M.A., D.D.

3. The four fraternal delegates were elected honorary members of the Assembly and thus given the privilege of the floor.

Election of Officers

The Secretary reported the **nominations** made by the various Councils and by the Executive Committee as follows:—

4. **Nominations.** Nominations were received from 7 out of the 9 councils. The following are the nominations for officers:—

Council	President	Vice-President	Secretary
Madura Council	J. H. Maclean	Paul Daniel	G. E. Phillips
Telugu „	H. W. Whyte	H. Sumitra	J. J. Banninga
North Tamil „	K. T. Paul	J. H. Maclean	„
Travancore „	A. T. Foster	Paul Daniel	„
Kanarese „	R. A. Hickling		„
Madras „	J. H. Maclean	M. Peter	„
Malabar „			„

The Executive Committee nominated the following:—
President, Rev. J. H. Maclean, M.A., B.D. (Arcot).
Vice-President, Paul Daniel, Esq., M.A., L.T. (Travancore).
Secretary, Rev. John J. Banninga, M.A., D.D. (Madura).

5. On the first ballot for **President**, the Rev. J. H. Maclean was elected.

6. On the first ballot for **Vice-President**, Mr. Paul Daniel was elected.

7. On motion by Mr. K. T. Paul, the Rev. J. J. Banninga was elected **Secretary** by acclamation.

8. In addition to the names presented by the Executive Committee for membership on the **Executive Committee** several other persons were nominated on the floor of the Assembly. On the ballot's being taken the following were declared elected:—

Rev. G. E. Phillips	Rev. A. T. Foster
„ J. K. Sinnathamby	„ Meshach Peter
„ H. W. Whyte	„ A. M. Simon
„ S. Cornelius	„ H. Sumitra
Mr. K. T. Paul	

The following committees were appointed :—

(1) Reference

Rev. A. T. Foster, Convener	Travancore	Council
Mr. J. K. Arnold	Jaffna	„
Rev S. Devasagayam	Travancore	„
„ M. S. Thirithuvathason	Madura	„
„ Meshach Peter	Madras	„
„ L. R. Scudder	Arcot	„
„ J. R. Todman	Telugu	„

(2) Life and Work

Mr. Paul Daniel, Convener	Travancore	Council
Rev. C. S. Vaughan	Madura	„
„ T. Narasimham	North Tamil	„
Mr. J. V. Chelliah	Jaffna	„
Rev. K. Bhadrappa	Telugu	„

(3) Work for the Young

Rev. M. S. Taylor, Convener	Madura	Council
Mr. D. Manickam	Madras	„
„ J. C. Amarasingham	Jaffna	„
„ O. F. E. Zacharias	North Tamil	„
„ B. Samuel	Telugu	„
„ Jonathan Abel	Kanarese	„
„ K. Jesuman	Malabar	„
Rev. G. N. Moses	Travancore	„
Mr. J. C. Athisayanathan	Arcot	„

(4) Evangelistic Forward Movement

Rev. H. J. Scudder, Convener	Arcot	Council
„ H. A. Popley	Madras	„
„ Paul Nesamoni	Travancore	„
„ L. I. Stephen	North Tamil	„
„ Paul Daniel	Kanarese	„
„ G. D. Thomas	Jaffna	„
„ M. Simon	Malabar	„
„ F. A. A. Rumpus	Telugu	„
„ V. Santiago	Madura	„

(5) Church Members' Manual

Rev. C. S. Vaughan, Convener	Madura Council
„ G. E. Phillips	Malabar „
„ H. Sumitra	Kanarese „
„ J. I. Macnair	Telugu „
„ S. Devasagayam	Travancore „
„ V. Santiago	Madura „

(6) Committee on Union

Mr. K T. Paul	Rev. M. Peter
„ P. J. Devasagayam	„ T. Narasimham
„ J. V. Chelliah	Mr. R. A. Hickling
„ Isaiah S. Peter	Rev. J. H. Maclean
„ Paul Daniel	„ G. E Phillips
Rev. J M Kesari	„ H. W. Whyte
„ V. Santiago	„ H. C. Balasundram
„ H. Sumitra	„ J. J. Banninga (Convener)

(7) "United Church Herald"

Editor, English ...	Rev. J. J. Banninga
„ Tamil ...	„ M. S. Taylor
„ Telugu ...	„ M. M. Samuel
„ Christian Endeavour...	„ G. P. James
„ Travancore ...	„ S. Devasagayam
Business Manager ...	„ J. H. Dickson
Advertising Manager ...	„ W. S. Sutherland
Convener of Committee ...	„ R. Robertson

Report of Committee on Union

The report was presented by Dr. Banninga. (See Appendix A, pp. 28-44).

The following resolutions were adopted:—

9. *Commissioning Service.* Though not prepared to make a final pronouncement on the question of the Commissioning Service, the General Assembly thinks this service will probably provide a solution of the problem of the equality of the ministry within the united Church, and it submits the resolutions regarding this subject to the various Church Councils with the request that they study them in all their bearings and report their findings concerning the matter to the Committee on Union at as early a date as possible.

10. (*a*) *Intercommunion.* With reference to the principles laid down at Nagercoil regarding fellowship with sister Churches, the General Assembly notes with satisfaction the signs of progress made by the 4th Conference in III, paras (1) and (2). (See p. 41).

The Committee is, however, requested to reconsider the question of the list of Churches with which we are in communion in resolution number (1) and the desirability of omitting the words "in a place.....working" from its resolution No. 2.

(*b*) *Intercelebration.* The Assembly instructs its committee to continue to seek a solution which will be satisfactory to both bodies and which will be in conformity with the following Resolution passed by the General Assembly in 1921 :—

"That it express its position that the S.I.U.C cannot enter a union which will cut it off from those Churches with which it is now in full communion. It treasurers its present catholicity too highly to take any step that would diminish or destroy the fellowship which it now enjoys with Evangelical Christendom."

11. Resolved that we communicate to the Anglican Church in India through its Committee on Union the action of this General Assembly and express the opinion, that for further progress in these negotiations, it is very highly desirable that we should receive from the authoritative bodies of that Church an expression of opinion regarding the proposals found in the Joint Committee's Report.

12. Believing that the aim of our Union negotiations should, under God's guidance, be the building up of a comprehensive United Church of Christ in South India and Ceylon, the General Assembly instructs its Union Committee to approach such Churches as are believed to be sympathetic with this ideal, with a view to securing their interest and co-operation.

13. During the discussion on Union it was moved that motions and amendments that were proposed but lost should be recorded in the minutes and that, when read for approval, the Assembly should decide whether they should be included in the printed minutes of the Assembly or not.

14. Rev. R. Roberison moved the following amendment, as an addendum to the Committee's resolution. It was seconded by Mr. S. Ambrose.

This amendment was discussed and was put to the vote and lost, 18 out of a total of 94 members voting in favour of it, but it was agreed that it should be printed in the minutes.

"That the councils be asked to express their opinion upon the value of a Recognition Service without the laying on of hands for those who have already been ordained, as against the commissioning service involving the laying on of hands."

Report of Executive Committee

The Report of the Executive Committee was read, discussed and acted upon as recorded below :—

During the interval since the Eighth General Assembly which met in Nagercoil, the Executive Committee has held four meetings—the first at Calicut on Nov. 15—17, 1921; the second at Pasumalai, July 12—14, 1922; the third at Pasumalai, April 3, 1923, and the fourth in Vaddukoddai on August 23, 1923.

15. *Changes.* During this time the following changes in our committees should be noted. On his return from furlough the Rev. A. W. Brough was elected as the 5th member of the Malabar sub-committee, but owing to ill-health he had later to resign and the Rev. H. W. Whyte of the Telugu Council was elected in his place. Messrs. K. T. Paul, Paul Daniel and J. J. Banninga were elected our official representatives on the Commission of the World Conference on Faith and Order. In July, 1922, Rev. J. H. and Mrs. Dickson resigned as the S.I.U.C. representatives in Malabar, and Rev. and Mrs. G. E. Phillips were appointed in their place. Mr. Dickson also resigned his membership on the Executive Committee and the Malabar sub-committee and Mr. Phillips was appointed in his place. Owing to Mr. S. J. Theodore's going abroad for further study, the convenership of the Committee on Work for the Young became vacant and the Rev. M. S. Taylor of the Madura Council was appointed in his place. Early this year the Rev. S. Nicholson of the Telugu Council retired from missionary service and the Rev. A. T. Foster of the Travancore Council was appointed in his place as convener of the Committee on Reference. During this interval Mr. Allen Abraham of the Jaffna Council died, but the vacancy thus caused on the Executive Committee has not been filled. The Rev. C. S. Vaughan and Mr. K. T. Paul were appointed as members of the Committee on Reference to fill two vacancies on that committee. Recorded.

16. *Nominations.* Nominations were received from 7 out of the 9 councils.

(See p. 6)

17. *Accounts.* The Treasurer presented his accounts since the last audit showing total receipts of Rs. 1,959-12-0 and an

expenditure of Rs. 1,928-14-7, leaving a balance on hand of Rs. 30-13-5, from which the expenses of this Assembly must be met. After such expenditures have been paid there will be a considerable debit balance standing against the General Assembly. In the receipts moreover, there are two items, one of Rs. 125 for the expense of the Incorporation, and one of Rs. 13 for the World Conference on Faith and Order, which must be used for these purposes.

Messrs. P. J. Devasagayam and S. Cornelius were appointed auditors, and report having audited and signed the accounts as correct Recorded.

18. *Rules Regarding Ordination.* At the Seventh General Assembly (See Calicut Minutes pp. 13 and 26), the Executive Committee was authorised to submit certain draft rules on Ordination and Marriage to the Councils for their consideration and action. After consideration of the replies received, the Executive is able to report that two-thirds of the Councils approve of the rules on Ordination. The Executive therefore makes the following recommendations to the Assembly:—

19. That the following rules on Ordination be finally accepted as the Rules of the whole Church :—

(1) We recognise that no educational qualifications are too high for the ministry of the Church of Christ and look forward to a time when the ordained ministry of the S.I.U.C. will be a graduate ministry. For the present, however, we recognise that this ideal is not wholly attainable.

(2) Each Council shall consider it its duty constantly to look for suitable candidates for the ministry from among workers within its area and from among members of its congregations.

(3) The candidate shall be of a good Christian character and Spirit-filled life and one who has a call from God to the ministry of the Church.

(4) The candidate shall ordinarily be one who has
  (*a*) completed his High School course and
  (*b*) taken a full course of training in an approved Theological Institution.

(5) Candidates for training in Theological Institutions shall be recommended, wherever possible, by their Councils.

(6) After completing their theological course, ministerial candidates shall be under probation for a period to be determined by the Council. During this probation there shall be periodical

examinations in order that candidates may be encouraged to continue their habits of study. Opportunities should be given for specialisation.

(7) After the period of probation is satisfactorily passed, the Council shall make arrangements for the ordination, the Council being free to decide whether or not there shall be an examination or merely a statement of belief.

(8) In the case of men who may not have technically fulfilled these rules but concerning whose spiritual and intellectual qualifications it is fully satisfied, a Church Council may grant a special dispensation for his ordination. (See also No 30, p. 18)

Voted.

20. *Work in Malabar.* The Malabar sub-committee presented its report to the Executive Committee and was requested to present the same directly to the Assembly, the Executive Committee having approved of the recommendations therein. (See Appendix F.)

21. *Property.* The report of the Property Committee is presented herewith as approved by the Executive Committee. It recommends its adoption by the General Assembly. The Executive Committee recommends that a vote of thanks be extended to the committee and especially to the convener and that the committee be not reappointed as its work is done. It is further recommended, however, that Mr. Popley, the convener, be associated with the Secretary of the S.I.U.C. as special adviser in connection with the work of the Trust Association. Voted.

The report is as follows:—

The following sub-committee was appointed as the Property Committee:—

Rev. J. H. Maclean,
„ W. S. Sutherland,
L. R. Chandran, Esq.,
Rev. H. A. Popley, (Convener).

This committee was appointed under the general instruction to arrange for the incorporation of the Executive Committee of the South India United Church as the South India United Church Trust Association with power to hold property for the Church as a whole or for any section of the Church.

The Assembly had been endeavouring for years to find a satisfactory solution of this question and it was due to a suggestion from the present Bishop of Madras that the method now adopted was chosen. As Bishop of Tinnevelly he had carried through the incorporation of the Tinnevelly Diocesan Trust

Association for this purpose and so paved the way for other Churches the follow suit.

The incorporation has been effected under Section 26 of the Indian Companies Act, 1913, which empowers the Local Government to issue a license to an association 'formed for promoting commerce, art, science, charity or any other useful object,' and intending 'to apply its profits or other income in promoting its objects, and to prohibit the payment of any dividend to its members', directing 'that the Association be registered as a company with limited liability, without the addition of the word "Limited" to its name, and the association may be registered accordingly'.

The Memorandum and Articles of Association were prepared on the model of the Tinnevelly Diocesan Trust Association, after making whatever changes were necessary in virtue of the different constitution of the South India United Church. (Appendix H.)

After considerable correspondence and discussion the license was issued by the Government of Madras on January 23rd, 1923, and on August 20th the South India United Church Trust Association was duly registered for the purposes shown in the Memorandum. The whole matter has been carried through by Messrs. King and Partridge, Solicitors, Madras, for a merely nominal fee.

The members of this Trust Association are the members of the Executive Committee of the General Assembly of the S.I.U.C.

Thus the South India United Church is now legally entitled to hold property and there will be no further difficulty on this account to prevent the handing over to the Church of property held in Trust for it by other bodies.

The expenses of this incorporation were met by grants from the various foreign missionary bodies connected with the Church.

We should like to place before the Executive one or two important points in this incorporation.

(1) The holder of the title to all such Trust property will be the Association itself representing the whole Church "as now duly constituted or as it may hereafter be duly constituted".

(2) The memorandum makes necessary provision for the growth and development of the Church so that there may not be the danger of the dead hand of property holding back the progress and enlargement of the Church as determined upon from time to time under the consititution.

(3) At the same time the Church is safeguarded against the danger of one party's laying claim to the property or attempting to alienate the property for other purposes than those provided.

(4) The management and enjoyment of individual properties may be delegated to Church Councils or other duly constituted bodies within the Church as desired by the grantors or by the Association. In all cases where property is transferred in trust the management or administration of the property will remain completely in the hands of the transferring body or any body designated by it.

(5) The committee suggest that, in all transfers of property or in any other legal matter connected with this, Messrs. King and Partridge of Madras be consulted.

The sub-committee suggest that the Executive place this report before the General Assembly with the following recommendations:—

1. That the Assembly record its thanks to the missionary bodies for placing at the disposal of the Executive the funds, amounting to Rs. 700, necessary for the expenses of carrying through this incorporation. Voted.

2. That the Assembly express its thanks to Messrs. King and Partridge for their generosity in undertaking this task at a merely nominal fee and for all the care and labour they have bestowed upon it. Voted.

3. That the Assembly bring this matter to the notice of all missionary bodies connected with the Church and urge that they should carefully consider at an early date the possibility of handing over to the Trust Association the property held by them in trust for the Church. Voted.

4. That all Church Councils be urged, when they acquire new property, to have all such property registered under the Trust Association. Voted.

5. That all donors making a gift of property to the Church be urged in the interests of the Church and of the best use of the property to consign the title of the property to the Association. Voted.

6. That the draft deed presented with the Memorandum and articles be commended to missionary bodies and other donors as a suitable form of deed for such transfer of property. Voted.

7. That, except in cases when the property handed over is for the benefit of more than one Council, it is desirable

that the management and enjoyment of the property should be vested in the Church Council with which it is connected.

(*N.B.*—The Draft deed of transfer provides for this.)

Voted.

The sub-committee desires to record its thanks to God for enabling it to bring these labours to a successful termination.

(Signed) H. A. POPLEY (Convener)

22. *Directory of Worship.* Mr. Popley, the convener of the Committee on Order of Service and Directory of Worship in Tamil, reports as follows:—

I am enclosing herewith a summary of the accounts concerning the publication and sale of these books. I am glad to say that the work has been finished.

As will be seen from the statement, the Order of Service is exhausted with the exception of 100 copies or less bound in cloth. These are only four annas a copy and I would advise everyone who can to purchase a copy as they are very neat.

With regard to the Directory of Worship it will be seen from the statement given that the Secretary has 71 copies in addition to a number which the C.L.S. have taken over. Orders for this should be sent to the C L.S. or to the Secretary. Price Re. 1 per copy.

Our Committee has now concluded its work and I do not think that we need continue to exist any longer.

A summary of copies printed and sold,—

Order of Service and Directory of Worship.		(Tamil.)
Order of Service printed		9,000
Advance orders ...	7,550	
Copies for Directory ...	500	
Taken over by C.L.S.		
Cloth bound ...	100	
Paper cover ...	850	(since sold)
Total ...	9,000	
Directory of Worship printed ...		500
Advance Orders ...	256	
Papers, etc. ...	7	
Sales after publication ...	113	
Taken over by C.L.S. ..	50	
With the Secretary ...	71	
Voucher copies ...	3	
	500	

In the statement of accounts it is shown that sales have paid for all expenses of both the Order of Service and the Directory of Worship. Besides paying the S.I.U.C. Treasurer Rs. 11-4-0 as profit on sales, there are still on hand 71 copies of the Directory.

Recorded.

23. *World Conference on Faith and Order.* On receipt of an appeal for funds the Secretary wrote letters to several of the leading members of our Church and received from them a total of Rs. 103 for this purpose. Of this amount Rs. 90 has been remitted and the balance of Rs. 13 is on hand. The Executive Committee recommends that each Council be asked to give at least Rs. 5 per annum for the next two years to the World Conference. It is proposed now that this World Conference on Faith and Order shall be held in Washington, D.C., U.S.A., in May, 1925. Your Committee recommends that delegates to this conference be appointed a year hence by the Executive Committee, on condition that their attendance on the Conference shall not involve the S.I.U.C. in expenses. Voted.

24. *Bible Revision.* In November, 1923, the Executive Committee appointed Rev. J. S. Chandler, Rev. J. S. Masillamoni, Mr. Paul Apollos and Mr. Y. G. Bonnell as our representatives on the Consultative Committee. In July, 1922, a letter was received from the Secretary of the Bible Society stating that no chief reviser had as yet been appointed and that the subject would need a great deal of thought. The London Committee wished to postpone the revision unless a really first class man were available. We recommend that the General Assembly appeal to the Bible Society to continue its efforts to get a suitable chief reviser. We feel that the matter ought not to be dropped when so large an amount of unity on the subject has been achieved. It would be of inestimable value to the Tamil Church if it had one generally recognised version of Holy Scripture.

Voted.

25. *Reports from Councils.* Certain resolutions were passed at the Nagercoil Assembly and referred to the various Councils. Some of the Councils have noted these resolutions and called the attention of the churches thereto. But it must be admitted that Councils have not given the attention to these resolutions that might have been expected. The Executive Committee feels that each Council should, at its first meeting after the Assembly's meeting, give the most careful attention to all the General Assembly resolutions and take such action as is required.

Recorded. (See Assembly Resolution No. 33 page 19.)

26. *Representatives to Sister Churches.* The Executive Committee recommended that the following be appointed :–

General Synod of the Reformed Church in America.	Rev. L. Hekhuis. Mr. K. T. Paul.
The National Council of the Congregational Church, U.S.A., 1923.	Rev. J. S. Chandler.
The General Assembly of the Church of Scotland, 1924.	Rev. J. I. Macnair.
The General Assembly of the United Free Church of Scotland, 1924.	
Congregational Union of England and Wales.	Rev. S. Nicholson.

Voted.

27. *Madras Representative Council.* By its revised constitution the Madras Representative Christian Council gives representation to the various Councils of the South India United Church but withdraws the two general representatives that were given to the General Assembly. We feel that this is a far better representation of our Church in that organisation, and we hope that each Council will take its full part in the work of the Representative Council, which is now constituted on the basis of representation from both Churches and Missions. It will be difficult for the M.R.C. Council to carry on its work properly if the Indian Churches do not appoint their full quota of members, and we therefore most strongly urge that each Church Council take its full responsibility in this matter. Voted.

28. *Maramanu,* The Executive Committee in November, 1921, appointed Rev. J. M. Kesari, our President, to visit the Maramanu Convention of 1922. Mr. Kesari was able to go, and reports a time of inspiration and deep spiritual fellowship. A report of his visit has appeared in the *United Church Herald.*

Recorded.

29. *Evangelistic Deputation.* At the Nagercoil Assembly the Rt. Rev. Bishop Abraham Mar Thoma made the suggestion that the S.I.U.C. unite with the Mar Thoma Syrian Church in inviting special missioners from Great Britain and America to come to India to conduct special evangelistic services. In November, 1921, the Executive Committee appointed its Secretary, together with Bishop Abraham and Rev. J. Stewart of Madras, as a special committee to deal with this matter. This committee entered into correspondence with such men as Dr. J. D. Jones, Dr. Stuart Holden, Dr. Fosdick, Dr. Griffith Thomas, and Rev.

Jonathan Goforth. But none of these men were able to come to India during the past two years for such service. Dr. Fosdick and Dr. Griffith Thomas have hopes that they may be able to come in the future. A letter received from Rev. J. Stewart, who went on furlough early this year, reports a conference with the leaders at Keswick in which they inform him that they were hoping to send a deputation to India in 1924 or 1925, and Mr. Stewart has asked that a committee be formed in India for the purpose of carrying on correspondence with the Secretary of the Keswick Union regarding this matter. It is possible that these negotiations may bear fruit and that during the next two years a deputation of Keswick leaders will visit India, and if they do, they probably will be available for work in the S.I.U.C. and the Mar Thoma Syrian Church for a couple months before going to the hills for the Hill Conventions.

The Executive Committee recommends that the sub-committee be continued and that they do what they can to get a deputation for special evangelistic work in the S.I.U.C. Voted.

In connection with the report of the Executive Committee the following resolutions were moved and voted :—

30. In communicating the rules regarding ordination to the Councils, the General Assembly would point out that they deal only with the qualifications and training of candidates for ordination. It lies with Councils to make their own regulations regarding the relation of ordination to a call to service from a Church, Church Council, institution or mission, and also regarding all financial matters involved.

Theological Training. Mr. K. T. Paul read resolutions approved at an informal gathering of those interested in higher theological education, called together in Madras on August 15 by Rev. Wm. Paton, Secretary of the National Christian Council. He then moved the following resolution which was seconded and voted :—

31. The Assembly realising the central importance of the minister to the life and work of the Church in its various line of activity,—

(1) Would welcome every effort made towards a continual refreshing and deepening of his spiritual life and for assisting him to meet new situations as they arise in the Church and country, and

(2) Would recommend that very careful consideration be given by the Councils to any proposals which may be made for united effort in the training of the ministry.

Regulations regarding Marriage

31. The Executive Committee reports that, though two-third of the Councils have, in general, approved the regulations regarding marriage submitted to Councils by the Assembly of 1919, one Council asks for a relaxation of the rule forbidding marriage with a sister's daughter. There is also a question concerning the application of these rules to Travancore. The Assembly resolved to send down these amended rules to the Councils for their consideration and for an expression of their opinion :—

1. *Persons competent to celebrate.* Marriages shall be celebrated only by ministers and catechists approved by Church Councils and duly licensed by Government, (or, in the case of Travancore, by the Church Council).

2. *Notice to be given.* Banns shall be published on three consecutive Sundays previous to the marriage; else the notice of intended marriage shall be publicly displayed at the church at least a week before the marriage; or both forms of notification may be adopted.

3. *Age.* Since the age limit laid down in the Indian Christian Marriage Act is too low, every effort should be made to discourage the marriage of men under 21 and girls under 16 years of age.

4. *Rules of Consanguinity.* Marriage among near relations is to be avoided as far as possible.

The Table of Kindred and Affinity in the Book of Common Prayer shall be the rule of our Church, with the exception of No. 17 (marriage of deceased wife's sister).

In certain Councils where it does not at present appear possible to prohibit marriages between uncle and niece, such Councils may also make an exception of No. 26 (marriage with sister's daughter) in the Table of Kindred and Affinity. But it is understood that such marriages shall be legal only for members of churches within such Councils, and that even in those areas they shall be discouraged as far as possible.

33. Resolved that the attention of the Councils be called to paragraph X of the Executive Committee's report with the request that items from the Assembly Minutes be given an early place on their agendas. (See No. 25, p. 16.)

34. Resolved that the Executive Committee be requested to arrange for representatives to visit the Councils and, if possible, the churches, in order to impress upon them the advantages of union with other Churches outside the S.I.U.C. and to explain to them the character and purpose of the Assembly's resolutions on the subject.

On recommendation of the Executive Committee the following rule was adopted :—

35. Resolved that for travelling on General Assembly business, the rate shall be one and a half third class fare each way on the railway and two annas per mile off the rail. The halting allowance while in attendance at meetings shall be Rs. 1-8-0 per day.

Report of the Committee on Reference

36. The Rev. A. T. Foster, Convener, reported for the Reference Committee. The report was adopted in the following form :—

(1) The question regarding the attitude of the S.I.U.C. towards bigamous converts. Unfortunately the minutes and correspondence on this subject have not been received from the late Convener and the Committee has in consequence made no progress in its investigations.

(2) A reference from the Madras Council—That a Fund for aged and infirm Ministers be started by the S.I.U.C.

With regard to this your Committee notes that a similar reference was made to the 1908 Assembly and at that time the Pension Scheme framed by the S.I.M.A. was recommended as being suitable and sound. Your Committee is not aware, however, that any Council has adopted this scheme.

As however the reference came before your Committee only in the beginning of August the Committee would like more time to enable it to make further investigations.

(3) A reference from the Madras Council giving certain statements on doctrinal matters made by a minister of the S.I.U.C. and desiring the Assembly to take action thereon.

Your Committee wishes to state that since the constitution specifically reserves to the Councils the authority to "ordain, install, dismiss and discipline ministers" (vide Constitution IV, 3) it does not lie within the power of the Assembly to take up

this subject until it has been duly investigated by the Council authorised to deal with it and thereafter referred to the Assembly by the Council.

Your Committee would suggest that the Madras Council submit its reference to the Council of which the minister in question is a member, with a request to have the matter dealt with by that Council.

Report of "United Church Herald" Committee

37. Rev. R. Robertson, the convener, reported for the *Herald* Committee. The report was considered and recorded. (See Appendix B, p. 44).

Mr. K. T. Paul moved the following resolution, which was adopted:—

38. The Assembly wishes to thank the editors and others responsible for the *Herald* for the valuable services rendered to the whole Church by conducting our journal with great ability and sacrifice of time, and desires to record its conviction that a journal of this kind is highly necessary for the life, work and development of the Church.

39. Mr. E. S. Abraham moved that the Councils be asked to pay annually, for two years, the subsidies mentioned in the report, and that the Council make special efforts to increase the number of subscribers in their areas. It is specially suggested that church members, other than Council and mission agents, be urged to subscribe. (See p. 46). Voted.

Report of Evangelistic Forward Movement Committee

Rev. V. Santiago, Convener, reported for the Evangelistic Forward Movement Committee. (See Appendix C, p. 46).

The following recommendations of the Committee were adopted:—

40. The Committee reiterates the importance of the Week or Period of Evangelism and urges that efforts be made by all the churches for enlisting each member of the Church as a personal witness for Christ, and that the churches should aim at carrying on evangelistic work throughout the year, and that the pastors and leaders of churches should impress upon the people the fact that evangelistic work is the normal activity of the Christian Church.

41. We recommend that special efforts be made to reach caste people. In view of the nationalistic movements which have opened their minds to the reception of new truths, no

opportunities should be lost for presenting the dominant claims of Christ in every phase of life and that wherever possible gifted and suitable men be used not only in their own but in every possible district for musical evangelistic services.

42. We recommend that, as in the Arcot and Telugu Councils men should be specially set apart in each area for special evangelistic work.

43. Before the Week or Period of Evangelism, conventions for people or retreats for all the workers may be arranged in connection with the campaign.

Dr. Banninga moved the following motion which was seconded by Mr. K. T. Paul and adopted :—

44. Resolved that we request the Evangelistic Forward Movement Committee to make a survey of the various Church Council areas to ascertain the facts connected with our task of evangelisation.

The Rev. H. E. Van Vranken moved the following resolution which was seconded by the Rev. T. C. Witney and adopted :—

45. Resolved that, in addition, the Assembly urge each Council to take steps towards carrying on work in the unoccupied portions of their areas and among unevangelised strata of the community, and, further, that they report to the Assembly through its E.F.M. Committee what has been done along these lines.

The Rev. G. E. Phillips moved the following resolution, which was seconded by Mr. K. T. Paul and adopted :—

46. Resolved that the E.F.M. Committee be requested to keep in touch with the E.F.M. Committee of the M.R.C.C. on the one hand, and with the Secretaries of Church Councils (or Conveners of Evangelistic Committees) on the other, with a view to securing that the most effective help may be made available for all churches.

Report of Committee on Life and Work and Statistics

Mr. Paul Daniel, Convener, reported for the Committee on Life and Work and Statistics (See Appendix D, p. 48). The recommendations of the committee were adopted as shown in the report.

Report of Committee on Work for The Young

Rev. M. S. Taylor, convener, reported for the Committee on Work for the Young. (See Appendix E, p. 58.)

The recommendations of the committee were amended and adopted in the following form :—

47. *Literacy.* Resolved that Church Committees and Councils be requested to take steps to arouse an interest in education among the Christians and see that they send their children to schools at least up to the 5th standard.

48. *Spirituality.* Resolved that Councils be requested

(*a*) To make provision in the public worship for a special message to children.

(*b*) To strengthen the C.E. Societies and to appoint travelling secretaries.

49. *Sunday School.* Resolved that steps be taken by each Council for training Sunday School teachers, that Mr. and Mrs. Annett and Rev. P. V. Mamman be invited to visit the churches and hold Sunday School training classes, and that suitable men be sent to Coonoor to attend the Summer School for teacher training.

50. *Evangelistic Work.* Resolved that in various methods suited to their age, such as bringing other children to Sunday School or taking part in singing at services, children should be encouraged to take a share in the evangelistic campaign.

51. *Catechism.* That the question of a catechism for the S.I.U.C. be referred to the Committee on Work for the Young, with the request that this committee inquire into the possibility of adopting any one or more of existing catechisms for the work of our Church and report the results of its inquiries to the various Councils at as early a date as possible and, if necessary, advise the Assembly at its next meeting concerning the preparation of such a catechism.

52. *Temperance.* We the members of the Assembly of the S.I.U.C. being ourselves total abstainers from intoxicating liquors and doing all we can through our Church Councils to promote similar abstinence on the part of all the Christians and others within our area request the Government, with a view to total prohibition, to place restriction on the manufacture, import and sale of intoxicating liquors and drugs and that legislation be enacted giving local option.

The Rev. R. Robertson moved the following resolution which was adopted :—

53. Resolved that the new policy of the North Tamil Church Council with regard to total abstinence as a requirement for its officers and members be communicated to the other Church Councils with the Assembly's recommendation that they take similar action.

Report of Malabar Sub-Committee

The Rev. G. E. Phillips, Convener presented the report of the Malabar Sub-Committee as approved by the Executive Committee. (See Appendix F, p. 60). The following recommendations were adopted :—

54. The Assembly expresses its cordial approval of the following proposals which have been framed by Mr. Oldham in consultation with the Basel Missionary Society, the London Missionary Society, and the British Conference of Missions and which, it understands, will shortly be submitted to the British Government and the Government of India :—

(*a*) That three missionaries supported by the Basel Missionary Society should be accepted for work under the auspices of the L.M.S, which will stand sponsor for them to Government, and that these three missionaries, in case the consent of the Government to this arrangement is obtained, should be sent to Malabar to work along with the present S.I.U.C. for a period of three years, at the end of which the whole position may be reviewed.

(*b*) That if these missionaries are permitted to come to Malabar, the existing relations of the S.I.U.C. to Malabar mission work should be continued for the period referred to, such adjustments being made as may be necessary.

55. At the end of 1923, in accordance with the letter sent by the Executive Committee in July, 1922, the Malabar Sub-committee will review the whole position and report to the Executive Committee. Should this report be favourable and should the above mentioned proposals materialise the Assembly gratefully accepts the offer of Mr. and Mrs Phillips to continue as S.I.U.C. representatives in Malabar for the three year period referred to.

56. The Assembly will be exceedingly grateful if the Rev. C. S. Vaughan will act as S.I.U.C. representative in Malabar during the absence of Mr. and Mrs Phillips on short furlough, and earnestly requests the Madura Mission and the Madura Church Council to come to the help of Malabar by lending the services of Mr. Vaughan.

57. In the event of three Basel missionaries' being permitted to return to India to work under the above conditions, the Assembly instructs the Executive Committee, in consultation with the Malabar Church Council, to make such modifications in the constitution as may be necessary.

57. The Committee has heard with pleasure of an informal conference held at Oxford between representatives of the four missions which have hitherto enabled the S I U.C. to give financial help to the Malabar work, together with Mr. J. H. Oldham and two representatives of the Basel Missionary Society. At this Conference it was resolved to ask the four missions to continue their subsidies up to the close of the five year period for which they were asked. An offer was further made by the two British societies (L.M.S. and U.F.C) to contribute £ 300 per annum each for the three year period above referred to, on condition that the two American societies undertook to do the same, it being understood that, if Mr. Phillips continues as S.I.U.C. representative, his salary would be paid by the L.M.S. in lieu of its £ 300.

The Assembly earnestly requests the American boards to carry out their proposed share of these plans. On the one hand the Malabar work has already suffered severely from financial shortage. On the other, there is every reason to hope that, if these proposals can be carried out, a great work will be done in Malabar and international Christian fellowship will be greatly strengthened. It would be tragic to allow the Malabar mission work to fall to the ground at this juncture, but this appears to be inevitable if these proposals are not made possible by the provision of some financial help. The Committee therefore respectfully suggests to the boards concerned that the issues of these proposals are of such magnitude, from the point of view of the world-wide Kingdom of God, that it would be worth while to make almost any sacrifice in order to make the necessary financial provision for carrying them out.

59. The Rev. H. W. Whyte moved the following resolution which was adopted :—

Having heard the report of the Malabar sub-committee this Assembly desires to place on record its profound gratitude to God for the manifest signs of His guidance amidst the many difficulties through which the work in Malabar has been passing.

We are grateful for the privilege of sharing in that work through our representatives in Malabar and for the labour those representatives have given in this part of our Church.

Further we desire to express our appreciation of the way in which the Malabar Church has risen to meet the great task thrust upon them by the withdrawal of so much of the financial support they have hitherto enjoyed.

We believe their experience to be unique in the annals of missionary history in this country, and rejoice that our brethren in Malabar have proved themselves so far ready to shoulder the heavy burden placed upon them.

We assure them of our deepest interest and sympathy and trust that, in the proposals for the future carrying on of the work in Malabar they will be very conscious of the presence and inspiration of the Spirit of God.

The Assembly also wishes to express its grateful appreciation of the generous support given to this work by four of the Missionary societies connected with the work of the S.I.U.C. and for the promise of further support to enable us to carry on the Malabar Mission for the next three years.

We welcome the proposals for the return of the Basel missionaries and trust these will be carried to a successful issue. In anticipation of this we offer the hand of fellowship to our brethren of the Basel Missionary Society and wish them a happy and blessed service.

Report of the Committee on Church Members' Manual

The Committee reported through its convener, the Rev. V. Santiago, and the report was adopted in the following form,—

60 The outline of the subjects of the Manual was prepared by the committee long ago, and material has been gathered. The committee has tried to get a chief editor of the Manual. Two or three were asked to take up the work and finally it was entrusted to the Rev. G. E. Phillips of the United Theological College, Bangalore. But he was not able to do it owing to much pressure of work in Malabar. The committee has therefore appointed an editorial committee consisting of the Rev. C. S. Vaughan as the chief editor, Rev. Sumitra, Rev. M. Simon and Rev. V. Santiago. It is hoped that the work will be completed before the meeting of the next General Assembly.

Invitation for next General Assembly

The Secretary read the following communication:—

To

The Secretary, The S.I.U.C.

Sir,

I am instructed by the Executive Committee of the North Tamil Church Council to communicate the following invitation:—

The North Tamil Church Council has much pleasure in inviting the next Assembly to meet in Salem.

Yours sincerely,

Jaffna, 28—8—23. O. F. E. Zacharias,
Secretary.

61. It was moved and seconded that the Assembly heartily accept this cordial invitation and designate Salem as the place of the next meeting, the time being left for decision to the Executive Committee. Voted.

Vote of Thanks

The Rev. A. Parker moved and the Rev. V. Santiago seconded the following resolution which was unanimously adopted:—

62. We, the delegates of the South India United Church, desire to offer to the Jaffna Church Council and to all the friends of the Jaffna Mission who have contributed to make this session of the Assembly so great a success our most cordial appreciation of their gracious service. Especially do we offer to our friends who have entertained us our warmest thanks Their genial hospitality and unfailing kindness have made our visit here a most happy event and one that will remain for long a cherished memory. May the blessing of the Lord that maketh rich and addeth no sorrow be ever theirs.

The President conducted the closing devotional meeting. After the singing of a hymn and the reading of Scripture, he reviewed the work of the Assembly and the condition of our Church and led the Assembly in a period of intercession in which all called upon God for His help in the great work before us.

Calling upon the members to rise, the President dissolved the Ninth Assembly and dismissed its members with the benediction.

APPENDIX A

Report of the Committee on Union

Since the meeting of the Assembly at Nagercoil the Committee on Union has met three times, first in Calicut in Nov. 1921, second in Pasumalai in July, 1922, and third in Pasumalai in April, 1923.

In the first of these meetings the resolutions of the General Assembly were carefully considered and sub-committees were appointed to deal with the various questions raised in the General Assembly.

In the second meeting in July, 1922, the Committee on Union met for two days and received the reports of the various sub-committees, discussed them in detail and adopted certain resolutions. Among the resolutions there adopted are the following:—

I. *Appreciation of action of Provincial Council.* This committee is glad to hear that the Provincial Council of the Church of England in India has reappointed its committee on Union and has instructed it to continue negotiations with the committee of the South India United Church for drawing up "a formal statement of the cardinal points on which a scheme of union can be based".

We rejoice especially that the Provincial Council took this action when it had before it the resolutions of the Eighth General Assembly, in which the South India United Church stated that it 'could not enter a union which would cut it off from those Churches with which it is now in full communion,' 'full Communion' being defined in the Report of the Assembly's Committee (p. 46) as 'meaning not only the inter-communion of Church-members and the inter-celebration of the sacraments but also the exchange of ministers'.

We consider that the resolutions of the Provincial Council and the General Assembly practically define the problem before us as the discovery of a basis of union on which there can be built a Church which will be in full communion with both the Church of England and with the great Free Churches of the world. We believe that, though the problem may be extremely difficult, it must be possible to find a solution if we commit ourselves fully to the leadership of the Holy Spirit during our negotiations and have complete faith in Him as the Guide of the united Church.

II. *Acceptance of the Episcopate.* This explanatory statement is made with a view to placing before the Church Councils of the S.I.U.C. the opinion of this Committee in regard to an important matter in the union negotiations in order to explain most fully the Committee's interpretation of the Assembly's resolution.

The General Assembly of the S.I.U.C. at its last meeting in Nagercoil, Sept. 1921, placed on record in Res. No. 1 (p. 49) its opinion "that the S.I.U.C. should be willing, for the sake of doing what it can to forward the cause of union in Christendom, to accept a constitutional episcopacy as defined in its resolution of Sept., 1919."

We understand this resolution to make clear that the acceptance of episcopacy is recommended with the definite purpose of helping forward the cause of the ultimate union of the Churches and not because we regard episcopacy as essential for the Church. We are convinced that the churches comprised within the S.I.U.C. will endorse this recommendation only if the following points are adequately safeguarded:—

(1) That reality in religion is in the spiritual sphere.

(2) That no theory of a mechanical transmission of the grace of God is involved in Episcopacy.

(3) That the S.I.U.C. does not give its assent to any theory of apostolic succession as attached to the episcopate.

We believe that this can be effectively ensured by the observance of the following conditions:—

(1) The right of admitting into the ministry of the united Church, without any form of re-ordination, regularly ordained ministers of non-episcopal Churches with which it is and may be in communion.

(2) Freedom to invite ministers of such sister Churches to celebrate at the Lord's Table in the united Church and, conversely, freedom for ministers of the united Church to celebrate in those Churches when invited to do so.

(3) Freedom to any member of the united Church to participate at the Lord's Table in sister Churches, and freedom to ministers of the united Church to welcome to the Lord's Table members of those Churches.

III. *Conference with the Anglicans.* A sub-committee reported on the following three subjects :—

i. The status of ordained ministers coming from other Churches into the new united Church.

ii. The question of voting by houses.

iii. The question of the diaconate.

These questions were considered and a general statement with regard to them was approved in which it was shown that we feel it necessary that ministers from other Churches should be allowed to come into new united Church after union on the same basis as ministers of the S.I.U.C. who come into the union at the beginning. It was also shown that voting by houses is generally disapproved among the councils of the S.I.U.C.

With regard to the question of the diaconate the committee is of the opinion that it is not one of the cardinal points that need be considered now in our discussions, but that such discussions may be postponed to some future time.

IV. *The findings in the light of the first Interim Report.*

We find that, while on the whole the findings of the Joint Committee aim at carrying out the principles of the First Preliminary Report, there are a few things which seem to be contrary to their spirit. There are also some which, even though they are not at variance with these principles as stated, yet go much further than was originally contemplated by the delegates of the S.I.U.C.

I. One of the fundamental resolutions of the First Conference was that on the ministry which reads (p. 31) 'The S.I.U.C. therefore makes it a condition of union that all its present ministers shall after union be recognised as ministers without re-ordination'.

It seems to us that the distinctions implied in Res. No. III (p. 33) and Res. Nos. 2, 4, 5 (p. 34) are not altogether in accord with the spirit of the above resolution. We fully appreciate the difficulties involved in a reconsideration and restatement, but in the cause of union we earnestly urge that this be done with a view to modification. We believe that in view of all the progress made since then it should not be impossible at this stage to find a solution in complete harmony with the spirit of our first resolution.

II. We should also like to draw attention to the powers given to the bishop on pp. 36, 37 at the Madras meeting. It

seems to us that while strictly speaking all these may lie within the principles defining the nature of the episcopate yet they go beyond what was in our minds in regard to the constitutional character of the episcopate. We believe that it is the thought of us all to find our way to some thing which will not be a mere reduplication or imitation of the present Anglican form of the episcopate, and it is essential therefore that we should not at the beginning introduce anything which tends in that direction. It seems to us that the following findings need modification: —

1. *Ordination.* The giving to the Bishop of the right to veto any candidate for ordination. (No. 3).
2. *Discipline.* The vesting in the Bishop of the right of final judgment in all cases of discipline. (No's. 6 and 7).
3. *Veto.* The giving to the Bishop of the right of veto in regard to certain unspecified subjects. (No. 8).

It has been the practice of the S.I.U.C. and the Churches with which it is in connection to regard the highest constitutional Assembly of the whole Church, including both clergy and laity, as the final authority of the visible church and its highest court of appeal for every member.

It is also the opinion of our committee that in the development of the episcopal office in the Indian Church the chief emphasis should be laid upon the spiritual functions of the bishop rather than upon the exercise of administrative functions.

V. The special committee appointed to consider "The Indian Expression of Christianity", submitted a report which was later altered and printed in the United Church Herald. In this report stress was laid upon the spiritual aspect of the episcopate and it was suggested that in the adopting of an episcopate form of government special emphasis should be laid upon the spiritual character of the Bishop's office and that his work should practically be confined to the spiritual oversight of the Church and its workers.

The above resolutions were reported to the secretaries of Church Councils and conveners of Council sub-committees on Union and the substance of the report was later on communicated to the convener of the Anglican Committee on Union.

RESOLUTION OF CHURCH COUNCILS

Before and after the meeting of July 1922 resolutions were received from the various Church Councils with regard to the Nagercoil resolutions. A Synopsis of these resolutions is herewith submitted, grouped according to the subjects with which they deal.

I. CREEDS

Do you approve of the statement on p. 30. (3) regarding the Apostles' and Nicene Creeds, interpreted in the light of the explanatory statement on pp. 38, 39?

North Tamil Council. The Apostles' and Nicene Creeds represent the belief of the people of our Church, but we think candidates for ordination should be permitted to express their faith in other forms in harmony with these creeds.

Kanarese Council. The two Creeds express the common belief of the members of our churches. The note in the Confession of Faith in the S.I.U.C. Constitution should be retained.

Jaffna Council. We approve of the statement of the Joint Committee, but do not believe the creeds should be used as tests of fitness for membership or ministry.

Arcot Council. We approve of the Statement of the Committee on Union.

Telugu Council. The Executive Committee recommends the acceptance of the statement of the Committee on Union.

Madura Council. We approve of the statement of the Joint Committee.

II. EPISCOPACY

(*a*) Do you approve of the adoption of Episcopacy?

(*b*) If so, are you in favour of the definition of the powers of the Bishops proposed on pp. 36, 37?

North Tamil Council. We would rather not have bishops. But will accept a constitutional episcopacy for the sake of union, provided the powers of the bishops are sufficiently limited and that they be spiritual leaders rather than administrative officers.

Kanarese Council. Many are totally averse to episcopacy. But the majority will accept it for sake of union, provided powers of bishops are definitely limited. The bishop may be eligible for election as President of the Council, but final authority in all things must rest with the Church Council and the bishop should receive his authority from it and be responsible to it.

Jaffna Council. We are willing to accept episcopacy provided the final authority remains in the constitutionally constituted bodies of clergy and laity.

Arcot Council. We are willing to accept episcopacy as a basis of union provided it is constitutional and has no doctrinal implications. The bishop should be a spiritual leader, and final authority should rest with the General Assembly.

Telugu Council. Apart from union, we do not want episcopacy. Final authority should lie with the Council.

Madura Council. We approve of the adoption of episcopacy provided it is on a constitutional basis and that there are no doctrinal implications involved. The work of the bishops should be largely along spiritual lines.

Madras Council. We approve of the adoption of episcopacy, but do not regard it as indispensable, nor the bishops as a separate order. Liberty should be retained to revise the constitution. We generally approve of the powers mentioned, but these too should be subject to revision.

(*c*) If the proposal on p. 50 (B 6) is adopted are you willing that the three bishops be all Anglican, or do you approve of the suggestion on the one hand that others who are regarded by the Church of England as within the historic episcopate, *e.g.*, a Bishop of the Mar Thoma Church or a Bishop of the Church of Sweden should be included? or, on the other hand, that certain ministers (presbyters) of the S.I.U.C., duly appointed for the purpose, should take part with the bishops?

North Tamil Council. No opinion has been expressed.

Kanarese Council. No opinion has been expressed.

Jaffna Council. No opinion has been expressed.

Arcot Council. Three bishops of different Churches should take part in the service. Certain ministers should also take part.

Telugu Council. Bishops of different Churches should take part.

Madura Council. First bishops in the united Church should be consecrated by three bishops of different Churches in order that the episcopate of the future Church may be as widely representative as possible. Presbyters should also take part.

Madras Council Bishops of different churches should take part with an equal number of presbyters appointed by the General Assembly of the South India United Church.

III. MINISTRY

(*a*) Are you ready to accept the limitations in the exercise of the ministry as explained on pp. 45, 46?

(*b*) Would you be in favour of a proposal for mutual commissioning, in which ministers would take part along with bishops?

(*c*) Do you think that the provision that in the future the ministry should be episcopal should involve (1) that missionaries coming out after the union who have been ordained in the churches sending them out should be episcopally ordained before admission to the ministry of the united Church? and (2) that ministers in India who have been ordained as Wesleyans, Lutherans, etc., would similarly be required to be re-ordained?

North Tamil Council. No opinion is expressed.

Kanarese Council. All dissatisfied with the arrangement proposed. No distinction whatever should be made between the ministers of the two uniting Churches. The suggestion that the S.I.U.C. ministers might receive episcopal ordination, in order to qualify themselves to minister in the present Anglican Churches, is repudiated in every one of our churches. Indian ministers and foreign ministers

ordained in non-episcopal Churches should be welcomed into the united Church without being obliged to receive episcopal ordination.

Arcot Council. The Council is not prepared to accept the limitations of re-ordination imposed upon non-episcopally ordained ministers. We welcome the suggestion that the ministers on both sides be solemnly set apart for the exercise of their ministry throughout the united Church by a commissioning service. Ministers coming into the new Church after the union should be treated as those received at the time of union.

Madura Council. We deprecate the limitations placed upon the ministry in the resolutions of the second Interim Report. Each local congregation should decide for itself what minister should officiate in the local church. We would approve of a proposal for a mutual commissioning service, provided it were definitely understood that there was no repudiation of their previous ministry and that no question of re-ordination was involved.

Telugu Council. The sub-committee recommends that the commissioning service should not in any way take the form of ordination, but merely a written license to officiate.

Madras Council. The Council is not prepared to accept the limitations in the exercise of the ministry as laid down in the Second Interim Report. It would insist on recognising without further commissioning the absolute equality to all ministers in the uniting Churches and such sister Churches as are at present in communion with them.

IV. CHURCH GOVERNMENT

(*a*) Do you approve of the system of Government proposed on pp. 35–37?

(*b*) Do you approve of the system of voting by houses?

The Church Councils approve of the arrangement for Church Government laid down in the Third Report as a whole, but disapprove of the principle of *voting by houses*.

V. INTER-COMMUNION

Though one or two Councils accept for the present the proposals of the Third Meeting of the Joint Committee, most of the Councils are very much dissatisfied with the arrangements for

inter-communion. All Councils feel that the principle of liberty will be the only satisfactory principle in regard to the question of inter-communion and inter-celebration.

The Travancore Church Council was unable within the time limit given to formulate its answers to the questions as it was unable in that time to consult all its churches. Four of the six district Councils considered the question and favour union with the Anglicans, but they also feel that there are several points which require illucidation. Further study and consideration is needed.

The next meeting of the Committee was a joint meeting with the Anglican Committee on Union. The Minutes of that Meeting as approved by the two committees are herewith reprinted as in the official report.

MINUTES OF THE FOURTH MEETING OF THE JOINT COMMITTEE ON UNION OF THE ANGLICAN AND S.I.U.C. CHURCHES HELD AT PASUMALAI, APRIL 4—7, 1923

There were present as representatives of the Anglican Church, the Bishop of Dornakal, the Bishop of Madras, Rev. Fr. Teignmouth Shore, Rev. E. A. L. Moore, Rev. P. B Emmet, Rev. S. G. Mathuram, Rev. C. G. Stapley, Archdeacon Benjamin, Rev. D. Perianayagam, and Rev. M. D. Israel. The following represented the S.I.U.C.:—Rev. J. H. Maclean, Rev. G. E. Phillips, Rev. J. M. Kesari, Rev. H. Sumitra, Rev. V. Santiago, Rev. Meshach Peter, Rev. T. Narasimham, Mr. J. V. Chelliah, Mr. Paul Daniel and Rev. J. J. Banninga.

The meetings began on Wednesday, 4th April, at 2.30 P.M. with a devotional service conducted by Rev. J. H. Maclean. On the motion of the Bishop of Dornakal Rev. V. Santiago was elected chairman, and the Right Rev. the Bishop of Madras and Rev. Dr. Banninga were re-elected secretaries. After hours of meeting had been fixed a provisional agenda was adopted.

The Bishop of Madras presented the following resolution of the Provincial Council of the Anglican Church:

(1) That this Council expresses its thankfulness to Almighty God for the progress which has been made by the Joint Committee on Union with the S.I.U.C. as shown by the Interim Reports, and while unable to pronounce finally on a scheme which is not yet complete, requests the Metropolitan to appoint a Committee

to continue negotiations with the object of drawing up and presenting to the two Churches a formal statement of the cardinal points on which a scheme of union should be based.

(2) That this Council desires to place on record its appreciation of the work done by the members of the Joint Committee as shown in the Interim Reports published, and expresses its gratitude to them for their devoted labour in the matter referred to them. The Council directed that a copy of this resolution be sent to each member of the Committee, including the S.I.U.C. members.

A third resolution was also passed *nem. con.* to reassure certain delegates who had expressed a fear that union in South India might cause a breaking of union with the Home Church. It stated "that in the opinion of the Council it is much to be desired that when the formal statement of cardinal points on which a scheme of Union should be based has been completed by the Joint Committee, the Metropolitan should ask the Central Consultative Body of the Lambeth Conference whether in their opinion the Churches of the Anglican Communion will maintain communion with a Church organised on such principles."

Dr. Banninga read the following resolutions of the General Assembly and the Church Councils of the S.I.U.C.

(For these Resolutions see the Minutes of the Eighth General Assembly and Volume XIV of the *United Church Herald.* A synopsis of the resolutions of the Church Councils is given above.)

A general discussion followed, and the representatives of the S.I.U.C. agreed to meet by themselves to draft resolutions expressing the consensus of opinion of the Church Councils.

The meetings of the Joint Committee were resumed on the second day at 8.30 A.M., and sessions were held morning and afternoon until Saturday, when the Committee finally adjourned at 11 A.M. Each day's proceedings began with a devotional service, conducted by the Rev. P. B. Emmet, the Rev. H. Sumitra, and Archdeacon Benjamin.

On the second day the S.I.U.C. representatives presented the resolutions they had drafted. These were carefully considered by the Joint Committee and the following resolutions were adopted in this and subsequent sessions:—

I. REVISED RESOLUTIONS CONCERNING THE MINISTRY OF THE UNITED CHURCH

1. The Resolutions of the General Assembly and the various Councils of the South India United Church reveal a very strong dissatisfaction with the proposals of the Joint Committee on Equality of Ministry (IV of the Second Preliminary Report). The continuance of what was virtually a dual ministry in the united Church, with the limitations which it imposed upon non-episcopally ordained ministers, seemed to militate against the

attainment of that real unity for which alone it seems worthwhile to make the readjustments and the sacrifices which are involved in any union. Accordingly the Committee were led to a proposal which they had at first rejected, *viz.*, a mutual commissioning of ministers. This proposal had been powerfully advocated by Professor V. Bartlet (whose letter is appended to this report). He urges that not only does this proposal bridge an awkward gap temporarily, but that it effects the purpose which all desire of including in the commission of ministers elements which may be considered to be lacking on one side or the other. The Committee is encouraged to hope that this proposal will not be unacceptable as the Anglican Bishops at Lambeth declared themselves to be willing to receive such a commission, while it seems possible to draw up a form of commissioning service which would not be open to the objections previously made to such services from the side of the S.I.U.C.

The Joint Committee therefore,

Resolved that the suggestion should be laid before the Churches that there should be a form of commissioning which should be so framed as to be acceptable to practically all the ministers in our two Churches. We find that a commissioning service is advocated by individuals and groups of people in various parts of the world, and we believe it is quite possible that the results of their deliberations and ours may lead us to an agreement on the subject.

The ministers of both Churches would take part in such a service. It would be prefaced by a statement that there was no repudiation of their former ministries, but that it was an act of love and fellowship in which authority was given for the wider ministry of the Word and Sacraments. It would include the laying on of hands and a prayer for the anointing of the Holy Spirit.

It is proposed that the bishops and the clergy of the Anglican Church be commissioned by certain representative presbyters (ordained ministers) of the South India United Church, and the ministers of the S.I.U.C. by a bishop and certain representative presbyters (members of the order of priesthood) of the Anglican Church. The words of the prayer would be read by each of these groups, and they would then lay their hands on the heads of those of the other Church who were to be commissioned. This would be the last act of the Churches as separate bodies.

We feel that a commissioning service which included a declaration and a form of commissioning, somewhat on the lines of the form given below, would give to the whole ministry of the united Church a character which would preserve the fundamental ideas contained in the ministries of the uniting Churches.

The commissioning service would be one of the series of acts consummating union, and there would be held at the same time the consecration of the new bishops and a great corporate communion service. There would then follow the necessary meetings for completing the organization of the united Church.

DECLARATION TO BE READ BY ALL MINISTERS STANDING

"We are gathered together in the presence of God to receive and, on behalf of the Churches which we represent, to give a mutual commission for a wider ministry in the Church of God. We offer thanks to the one head of the Church for the privilege of the service which He has permitted us all hitherto to render in our several ministries, and for the manifestation of the working of His Spirit through our imperfect means.

"None of us dare in any way repudiate the ministry which we have received or dishonour the Spirit of God who has called us to His service and has given us strength to perform His work, and nothing which we now say or do is to be interpreted as throwing doubt upon our previous ordination. We are here publicly and formally seeking additional recognition of a new call and a fuller authority for wider service in a united Church, and implore for ourselves God's grace and strength to fulfil the same. And we believe that He who prayed that His Church might be one will bestow upon us the spirit of love, which will work mightily for the healing of the divisions in His Body by the united working of one ministry for the extension of His Kingdom."

FORM OF COMMISSION TO BE PRONOUNCED BY ONE OF THOSE APPOINTED TO LAY THEIR HANDS ON THE HEADS OF THE MINISTERS

"We pray Thee, O God, to anoint with Thy Holy Spirit these Thy servants that they may faithfully perform the work of a presbyter in Thy Church, and especially in those parts of it which are now entering into closer fellowship in accordance with the prayer of Thy Son that they all may be one. May the

grace of Him who in sending forth His Apostles said, 'As the Father hath sent me even so send I you', be ever present with them, and may the gift of love now and ever illumine their lives, and may they faithfully preach Thy Word and dispense Thy Sacraments in the larger sphere now opened to them by our union in Thee."

2. If the above suggestion is approved, the following general rules may be adopted :—

(1) All ministers working in either Church at the time of union shall be equally eligible as members of all Councils in the Church in the area affected by the union and as delegates to any Council to which the Church in that area sends delegates.

(2) All ministers working in either Church at the time of union, together with those subsequently ordained or commissioned in the Church, shall form the ministry of the Church in the said area.

(3) In regard to ministrations in the area affected, the authorities of the Church in that area will undertake that any minister ordained before the union, who does not accept the commission, shall not exercise his ministry, whether permanent or occasional, in places where in their judgment the exercise of his ministry will raise conscientious scruples in the congregation concerned or be injurious to the interests of the Church in the area.

(4) In the case of ordained missionaries sent in future for work within the area of the united Church and in connection with it, it shall be expected that they are willing to receive a commission from the authorities of the united Church similar in form to that used at the time of the union ; the same shall be expected in the case of any ordained ministers from other Churches in India whom the Assembly may decide to admit.

(5) Any minister who does not accept the commission will have no claim by virtue of the union to any rights or status outside the said area which did not belong to him before the union.

II. CONSECRATION OF BISHOPS

Resolved that a sub-committee, to be nominated by the two conveners, consider the questions :—

(1) Whether representative ministers of the South India United Church should take part in the laying on of hands at the consecration of the first bishops of the united Church.

(2) Whether at all future consecrations of bishops, presbyters should take part in the laying on of hands. (See Prof. Bartlet's letter printed as Appendix A.)

III. INTERCOMMUNION

In view of certain resolutions of Councils of the S.I.U.C., the committee reconsidered the resolutions on Intercommunion (3rd Meeting No. VI) and substituted the following:—
Resolved

(1) That it is not intended that the consummation of union between these two Churches should have the effect of excluding from communion in the united Church such persons as have formerly enjoyed the privilege of receiving communion in one of the uniting Churches, and therefore the privilege of receiving communion in the united Church shall continue to be extended to members of those Churches which have formerly enjoyed this privilege.

(A list of such Churches will be maintained.)

(2) Again while the Church lays stress on the duty of loyalty to the Holy Catholic Church and to the local church to which a member belongs, members of the united Church shall be considered free to receive communion in Churches whose members are free under (1) above to receive it in the united Church in a place where no church services of the united Church are available or, on special occasions, in places where the united Church is working.

(3) On the subject of Inter-Celebration the Committee record* the following statement:—

In view of the fact that from time to time ministers of sister Churches, which are either sending missionaries or are in a special way connected with the work, visit the congregations of the Churches included in this union, and that in the past such ministers have been asked to celebrate the communion in their churches, and in view, further, of the fact that ministers of the South India United Church have been accustomed occasionally to celebrate the communion in the sister Churches enumerated, and that a refusal to continue these privileges after union would seriously affect the friendly intercourse hitherto maintained by the

* *Note.*—In view of the inadequacy of the time available for discussion several Anglican members did not see their way to do more than approve of having this statement recorded in the minutes, as they desired to make it a matter for study and enquiry.

Churches with their home societies and others, and also would deprive the united Church, after union, of the privilege of trying to bridge the gulf which separates the episcopal and non-episcopal Churches, the South India United Church earnestly appeals to the Anglican Church to regard the continuance of the practice as in no way conflicting with the declared intention of the Church to maintain the principles of unity to which they have agreed and intend to adhere. They desire it to be understood that care should be taken not to use this liberty in such a way as to give offence to the conscience of those not accustomed to it, and further that if a minister is invited to celebrate in another church in a place where there is a congregation of the united Church he shall not accept the invitation without the consent of the minister of the latter church.

IV. CREEDS

In view of the fact that some Church Councils of the South India United Church had raised objections to Resolution I. (3) of the First Preliminary Report concerning the acceptance of the Apostles' and Nicene Creeds with regard to (1) the individual conscience of members of the Church, and (2) their use as a test in the ordination service, a proposal to make a statement defining the degree of acceptance by members and ministers of the Church and asserting the right to revise the confessional statements of the Church was made.

Having before it the fundamental principle of membership in the universal Church as well as the necessity, as far as possible, of doing nothing to offend individual consciences, the Joint Committee did not feel able on the proposals at present submitted to consider any revision of that Resolution and the Statement on Creeds (3rd report, II Creeds, etc.).

V. MATTERS TABLED

The following matters were brought before the Joint Committee by the South India United Church representatives and were postponed for further consideration :—

1. *Powers of the Bishop* Under (3) Powers of the Bishop (3rd meeting) after the words in para 2, 'inform the Diocesan Council of the fact', delete what follows and substitute the words, 'and they shall reconsider the question of the candidate's fitness. If a three-fourths vote of the Council is then given in favour of his ordination, he shall be ordained'.

2. *Voting by House.* The opinions of the Councils are definitely unfavourable to this form of voting.

VI. PUBLICITY AND FELLOWSHIP

1. *Publicity.* The Committee feels that it is essential to the progress of the movement for union that organized efforts should be made to give publicity to the deliberations and findings of the Joint Committee in order that (1) members of both Churches may be kept informed of the progress of negotiations and (2) that they may be able to study the different points of view concerning the questions that are being discussed.

Therefore it is resolved that the conveners of the Committees be asked to appoint or to arrange for the appointment by their Church of a publicity secretary on each side.

2. *Fellowship.* We further believe that the growth in fellowship and mutual acquaintance that we so much desire will best be attained through some common task that we undertake, and some common experience that we share, and we therefore ask the conveners to appoint a sub-committee to try to arrange ways and means whereby our ministers and members may be brought closer together.

(Signed) HARRY MADRAS,
JOHN J. BANNINGA.

Note.—A letter from Prof. Vernon Bartlet of Oxford was printed as an appendix to this report. This letter may be found in the June 1923 number of the United Church Herald.

Suggestions

In these findings three questions are specially dealt with. The Committee in studying the resolutions of the various Councils saw that the resolutions concerning "the ministry of the Church after union" were not acceptable to the Councils. It seemed that the various Councils felt that the resultant ministry would not be a united ministry for the whole Church and therefore the Committee was led to a further study of the subject and in this was greatly aided by a letter received from Prof. Bartlet of Oxford and as a result of more careful and prayerful deliberation on the part of the Joint Committee the resolution regarding the commissioning service was adopted, and it is submitted to both Churches for their consideration. It is to be noted that in approving of this resolution, the Committee has not bound the S.I U.C. to any action in the future. The resolution was approved as a suggestion to be laid before the Church and though the Committee itself feels that this opens an avenue that will probably lead to union, the General Assembly is not bound by the Committee's resolution.

The second resolution deals with Inter-communion. Here too it was felt that the previous resolutions were not altogether satisfactory and the matter has now been stated in a positive instead of a negative form.

With regard to the question of Inter-celebration, the S.I.U.C. Committee made it perfectly clear to the Anglican representatives that the S.I.U.C. could not enter into a union in which it was not permitted to invite ministers from sister Churches to celebrate at the Table of the Lord in her houses of worship and similarly that our ministers must have the liberty to go to other churches to celebrate the Lord's Supper when invited to do so. This was clearly understood by all and a resolution was inserted in the minutes appealing to the Anglican Church to look on the matter in the right light.

Recommendations

Your Committee feels that the negotiations have been going on satisfactorily. We realise that such negotiations must go very slowly. We have no desire to go faster than the whole Church can move with us. In submitting this report your committee makes the following recommendations which it asks the Assembly to adopt as its own resolutions on this subject. (See Assembly action as recorded on pp. 8, 9.)

APPENDIX B

Report of the Committee on United Church Herald.

The *United Church Herald* Committee desire to emphasise afresh to the Assembly the important place the *Herald* occupies and the still more important place it ought to occupy in the life of the Church throughout our area. It is not too much to say that it is at present the strongest link between the Councils. It is with regret therefore that we have to report a decrease in the circulation of the *Herald* since our report two years ago.

The Malayalam edition has had to be discontinued because of financial difficulties. The falling off in the number of subscribers is due in part to the printing of local papers or magazines within the various council areas. The Committee would strongly urge that Councils which desire more local news should send in such news for publication in the *Herald*. The following is the statement of the present circulation:—

By Councils		*By Languages*	
Travancore	549	Tamil	779
Telugu	371	Tamil-English ...	602
Madura	322	Telugu... ...	292
Madras and Arcot ...	276	Telugu-English ...	101
North Tamil ...	75	English ...	40
Jaffna	37		
Malabar	25		1814
Kanarese	15		
Unclassfied and foreign ...	144		
	1814		

The business manager's accounts have been examined by the Rev. H. W. Whyte and the Rev. M. Peter and found correct and his balance sheet is as follows :—

To Printing ...	Rs.	3088	7	6			
Postage ...	...	494	3	6			
Writer ...	...	50	0	0			
Miscellaneous	...	38	0	0			
Editors' honoraria	...	100	0	0			
By Balance ...	...				419	5	10
Subscriptions	...				1904	9	10
Donations ...	...				915	0	0
Advertisements	...				608	0	0
Balance, March 31, '23...		75	15	3			
		3846	15	8	3846	15	8

The manager has had serious difficulty in collecting subscriptions and there has been great loss because subscribers have refused to accept the magazine when sent by V.P.P. Each Church Council should try to create a real conscience on this subject so that all in its area should not only subscribe for the paper, but also pay their subscriptions promptly. We suggest, as a fair basis according to membership and ability to pay, that the councils be assessed yearly at the following rate and recommend that the Assembly definitely and earnestly ask the Councils to assume this responsibility, as several Councils paid no share on the last call made upon them by the Assembly.

Travancore	...	100
Madura	...	150
Jaffna	...	100
Arcot	...	100
Telugu	...	75
Madras	...	75
N. Tamil	...	75
Kanarese	...	50
Malabar	...	25
		750

It is recommended that in view of the heavy deficit on the Telugu edition the price of the Telugu and the English-Telugu editions be raised by four annas.

During the last two years Rev. J. H. Dickson has assumed the responsibility of the business managership in place of Dr. Miller. Our best thanks are due to Dr. Miller for his brave attempt to place the *Herald* upon a sound financial basis. Rev. W. S. Sutherland has also done yeoman service amid extra pressure of work and brought in over Rs. 600 during the financial year for advertisements.

Our grateful thanks are also due to the Editors of the English and Vernacular portions of the *Herald* for their helpful labour of love from month to month.

APPENDIX C

Report of the Committee on Evangelistic Forward Movement

Six of the nine Church Councils of the S.I.U.C. have sent in their reports on evangelism—namely, Arcot, North Tamil, Telugu, Jaffna, Madras and Madura Councils. It is reported that all the Councils observed a Week of Evangelism in 1922.

1. The Telugu Council reports that the evangelistic campaign has taken a firm root in the Telugu area. Two weeks were set apart for this purpose. In the first week 222 Bible Study classes were held. 557 paid workers and 537 unpaid workers were prepared. The subject selected for the campaign was 'Water of Life'. The Jaffna Council observed a week in July. The convener of the Committee on Evangelism visited many of the churches and spoke to them on the aims and methods of evangelism. 41 paid workers and 95 unpaid workers were prepared for the work. Five retreats were held in different centres. Three days previous to the week were observed as days of special intercession. In the Madras Council, the number of unpaid workers exceeded that of the paid. The

Arcot Council reports that the enthusiasm with which the Christians began the observance of the Week of Evangelism seems to have abated. However the object with which this was started is kept up. A number of group conferences were held during the year to stimulate workers and church members. Prayer circles have been organized in many of the churches of the Madura Council. Conventions were held each year in each pastorate of the Madura Council for the deepening of spiritual life and for the preparationof Christians for increased evangelistic efforts.

2. General evangelistic work. It is encouraging to note that many of our churches are not satisfied with the observance of only one week of evangelism; but, being moved by the Spirit of God and encouraged by the results achieved, they have continued the work almost throughout the year. The Arcot Council reports that an evangelistic Council has been organized and a Missionary, Rev. H. J. Scudder, has been set apart for this purpose. The Telugu Council reports that the Rev. R. A. A. Rumpus has been set apart to visit the churches and to urge them to carry on evangelistic work.

3. The results as reported are encouraging. The Telugu Council reports that 2374 came out as enquirers of whom a good many have accepted Christ. Many new congregations have been added. There is now a movement among caste people in the Arcot Council. A few of them have been baptized and there are quite a number who can be reckoned as enquirers. Some special men have been chosen to work among caste people. Two villages in the Madras Council which have promised to accept Christ are under instruction. The Pursewalkam Church reports that on the 13th of April, 88 members, mostly unpaid workers, co-operated with 51 members from the S.P.G., Lutheran, Wesleyan Methodist, Baptist and C.M.S. and went out of Madras and visited 14 adjoining villages and preached the gospel. In a village the head man and his family of 7 souls became enquirers. The Jaffna Council reports that the times are changing as to the non-Christian attitude to Christ and His teachings. A number of baptisms are reported in several of the villages of the North Tamil Council. It is encouraging to note that large numbers have begun to come out in the Telugu area, in the Arkonam field of the Madras Council, in the Salem Dist. among Kuravars and in some parts of the Madura Council. The North Local Council of the Madura Council reports 184 baptisms. In the West Local Council of the Madura Council a series of meetings were held with a view to bringing the people to a final decision. Last year 120 people were baptized in a village on a single day and this year fifty families of the same community have been won. This movement is spreading. A congregation in this Council has won 45

souls of its relatives of the Maravar Community and is hoping to win 50 more this year.

4. Women's work. In the Telugu Council, the Bible-women and women-teachers are trying their best to win non-Christian women. Home industry has been introduced which has become a means of teaching gospel truths to the women of the depressed classes. In most of the churches of the Arcot Council, women take a great share in evangelistic work. The Christian Women's Association in the Madura Council is doing very good work. A large number of the Christian women of the S.I.U.C. at Madura and Pasumalai and of the Churches of England and Sweden at Madura are members of this Association. There are several branch societies in this district. The members visit non-Christian women often and hold gospel meetings. Social gatherings have often been held. There are 33 Bible Circles in Madura and Pasumalai and 15 in the district. Some of the women at Pasumalai went out for a week and presented Christ to Kallar women. Endeavours are made to wipe out illiteracy among the Christian women. The Association has a Secretary, one-third of her salary is paid by the Society. The Secretary often visits the branch societies, conducts meetings for women and urges them to do evangelistic work.

V. Santiago

APPENDIX D

Report of the Committee on Life and Work and Statistics for the year 1921 and 1922

The Committee feels that it cannot begin its report before acknowledging its indebtedness to the Secretaries of all the Councils of the S.I.U.C. for the promtness with which they sent their reports and statistics, knowing, as it does, the labour and time involved in collecting the material for the preparation of these important documents. The larger the Council, the greater the labour. Particularly is it so when a great many of the churches in a Council are in the care of men who, however good and able they may in their own line, are unacquainted with the methods followed in filling up our elaborate statistical forms. But even those Councils in which such conditions obtain have furnished statistics more or less accurate, as judged by the absence of discrepancies.

In accordance with the recommendation of the last General Assembly statistics were collected annually, and with the exception of one Council, which too accounted satisfactorily for its

inability, all Councils sent statistics for 1921 and 1922. Though all Councils did not, as recommended (by the last Assembly), send in the minutes of their meetings, the reports they submitted have in a way removed this defect. The reports received from the various Councils may be said to have ranged from a statement of the barest facts most briefly put down to those which have not only dealt with every individual church but have also included a full discussion of the methods and uses of all forms of Christian activity, evidently for the benefit of their churches and the workers in them. But they are of immense value to this Committee as they are very helpful in arriving at correct standards to apply to all the Councils in gauging their measure of life and work.

Before going into the report itself, the Committee wishes the Assembly to know that two significant changes have taken place recently in two of its Councils. The first is that the Madras Churches—Davidson Street Church, Georgetown, and the Pursawalkam Church—which had all those years formed part of the North Tamil Council, have joined the Madras Church Council. The significances of this move will become plain when it is understood that these two churches were established by the London Missionary Society, while the churches of the Madras Council are connected with the United Free Church of Scotland, the Church of Scotland and the American Arcot Missions. The second is the acceptance of the National Church in the Kolar Gold Fields into the Arcot Council of which it now is an integral part.

As regards the statistics now collected, the Committee wishes to point out that they imply far more than credit is generally given to them. They are spiritual results expressed in visible figures. When a Pastor in charge of a church fills up the form given to him and reads the figures he has inserted in it, he sees through them the result of much that he had done during the whole year. These figures make him realise that he has been either faithful and diligent or slack and worldly in his ministry; they lead to thankfulness to God, or to self-condemnation and to searchings of heart. If the results are disappointing, he is let to examine the causes, whether it is due to lack of effort on his part, whether the methods he pursued were spirit-directed or not, and whether his people have not opened the doors of their hearts for the Holy Spirit to enter in and stimulate their emotions and their will. Statistics may therefore be said to express spiritual values, as the marks which a candidate obtains in an examination express intellectual values.

With this view of the real import of statistics those supplied are analysed and the results placed before the Assembly, to be interpreted in the light of the above view. Taking the 1922 figures of all the Councils together and comparing them with those of 1920 it is found first that in the number of organised churches, there is an apparent decrease of 12. But the actual decrease is only 2. This is due to an error in the number ascribed to Travancore in 1920. Instead of entering 68 as the number of organised churches in that Council, 78 is put down so that the apparent difference of 12 is reduced to 2. In this connection, it may be asked, what is the difference between organised and unorganised churches, whether there are unorganised churches in any Council and if there are, how are they to be treated so far as the statistics of the Assembly are concerned. The Constitution and Rules of the Assembly make the meaning of organised churches more or less clear. But it is to be feared that no council really gives this meaning to the expression as is evident from the fact that the number of Pastors is less than the number of organised churches in all the Councils, with, perhaps, the single exception of the Kanarese Council, where it is said that there are 10 organised churches and 10 Pastors. But in the list of ordained ministers in the Kanarese Council, given on page 78 of the report of the last Assembly, only 8 names are given of whom 5 are Europeans. In the North Tamil Council there are obviously a few churches which are treated as unorganised whose figures are not included in the statistics. But why they are treated thus is not explained. Madras has a line in its statistics for unorganised churches in which there are 285 Christians. It would be well, therefore, for the Assembly or its Executive to make this point clear to all the Councils.

Taking next the Pastors, there is an increase of 5 during these 2 years. Though something is better than nothing, it has to be noted that there are 231 organised churches and only 123 pastors, or in other words nearly one half of the organised churches are without the benefit of the ministrations of a pastor. This may be due partly to the paucity of suitable candidates and partly to financial inadequacy, or even to both. Yet, the Committee would urge upon the various Councils to put forth greater efforts to overcome these difficulties and to increase the number of ordained men so that every church may, in course of time, receive the full benefits of an ordained minister.

The figures under the head of Communicants offer much scope for thought and self-examination. But before proceeding

to examine them, the Committee has to point out that these figures which are the most important in the table, have, in some cases, not been prepared with the care they deserve. Hardly a Council has given figures which completely tally. It might be due to want of clearness in the different headings. The Committee also bears in mind that, as has been said at the beginning of this report, these tables are originally filled up mostly by men of moderate education, unacquainted with such complicated reckoning. The meaning of restored to roll for example does not appear to have been understood by all. The Telugu Council gives 1,588 as the number restored to roll in 1921 while the total number of communicants on its roll is but 2,010. This may have been avoided if the instructions given for filling up the form are carefully studied before entering the figures. Again "number on roll" has possibly been misunderstood by some. Number on roll when? If this had been made clearer, the discrepancies would most decidedly have been fewer. The Committee would here suggest the addition of a specific time (number on roll at the end of the year under report).

Now coming back to our starting point we find that while the number of communicants in 1920 was 38,160 that in 1922 is 39,512, showing thereby an increase of 1,352. This increase is shared among five Councils—Madras, Arcot, Travancore, Madura and Jaffna. The other four Councils report a total decrease 373, of which North Tamil and Telugu are accountable for 233 and 22 respectively. The reason given for this by the Telugu Council is that as many as 206 had to be disciplined, presumably for taking part in heathen festivals and observing objectionable customs. This Council also deplores the fact that in certain churches no attempt was made to induce baptised adherents to become communicants and hence such showed no new admissions to the church. As regards the North Tamil Council, it has to be said that the Pursawalkam and Davidson Street churches in Madras which, till recently, formed part of this Council, in joining the Madras Council, have caused a loss of 222 communicants to the former. Though this accounts for the heavy decrease, the fact still remains that in many of the churches comprising this Council, the number of communicants is deplorably low when compared with the number of adherents. For instance, there is an organised church in it having a communicant membership of 16 per cent of the total number. In several other churches the proportion is 6 or less than 6 per cent.

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Calculating the percentage which the number of communicants bears to the baptized community, the following results are obtained. Jaffna having 71 per cent easily tops the list. Next comes Malabar with its 54 per cent. The third in order is Madura, showing 43 per cent. Madras is the 4th, having 34 per cent. Arcot comes 5th with a percentage of 27. Kanarese stands 6th and has 25 per cent. Travancore stands 7th in order, having 19 per cent. Telugu is 8th with a little over 10 per cent and North Tamil has 10 per cent. A comparison of the number of communicants with the total Christian Community does not alter the above order very much. Jaffna, Malabar, Madura and Madras keep their places with 69, 53, 34 & 26 per cent respectively. Kanarese is 5th with 24 per cent and Arcot, showing 20 per cent, is 6th in order. The next three, Travancore, North Tamil and Telugu keep their original places and have 14, 9 and 7 per cent respectively. These figures furnish to the majority of the Councils much food for most careful thought. If the visible goal of the church is to lead every one who has enlisted himself as a believer in Christ to the position of a communicant, then the Assembly and individual Councils have to humble themselves before God and, confessing this intolerable backwardness in the discharge of their duty, resolve to begin forthwith to make a great effort to bring about a change in the present situation which these figures indicate.

The Arcot Council devotes a great portion of its elaborate and most carefully drawn up report to the discussion of the ways and means to be adopted to remedy this defect in the Church of Christ. Though the Committee may not be able to accept in their entirety the conclusions drawn from this most profitable discussion, the committee warmly endorses its position that when a man is fit to be received into the church by baptism, he should, at an early date thereafter, become fit to be received into full church-membership as a communicant. The number of years that ordinarily elapses betwen baptism and entry into full church-membership is much too great. In many cases, when an adherent is baptised, the minister responsible for his spiritual welfare rests satisfied in so far as that soul is concerned, until, it may be many decades after, he comes voluntarily forward with his request to be admitted to the communion. As long as this attitude continues, this disparity between communicants and the baptised is bound to exist. Unless the outlook of the minister is widened and he realises that his primary duty towards an adherents or a convert is not discharged until he is led to acknowledge openly the love of God

as manifested in the sacrifice of Christ and to participate in the great commemorative feast, we cannot expect anything better.

Of the different sub-heads under communicants, that relating to communicants added by examination is the most important, and it certainly would be profitable to place before the Assembly the totals under this head for 1921 and 1922 separately. But this has not been found possible, partly because one of the smaller Councils has given 872 as the number added by examination which is, on the face of it, an error, the total numbers being only 1,818, and partly because 2 other Councils have given no figures under this head for 1921.

Passing on to the figures under total baptised community, we meet with similarly disappointing results. The increase in the number of baptised adherents during the 2 years is only 2,865, as against an increase in the previous two years of 11,592, and this in the face of an unbaptised community of over 52,000. Madura shows an increase of 1,655. Arcot and Travancore show an increase of 510 and 503 respectively. In this respect, that which shows the real position of the Councils is the percentage of the total adherents who are baptised. Strictly speaking, in denominations which accept baptism as the door throught which alone one enters the church, there can be only a very insignificant portion of unbaptised in any church. To call the others "Christians" is a misnomer. Your Committee tried to gauge the growth of the various Councils under this head for the year 1921 and 1922 and arrived at the following results. Almost every Council has shown some improvement as revealed by the percentages worked out. In 1920 Malabar had 99 per cent of its adherents baptised; in 1922 its percentage was again 99. Giving the remaining councils in order:—

Kanarese had	93	in '20:	96	in '22
Jaffna ...	81	„	96	„
North Tamil	80	„	84	„
Madura ...	77	„	78	„
Madras ...	75	„	76	„
Arcot ...	68	„	74	„
Travancore	70	„	71	„
Telugu ...	69	„	70	„

Every Council except Malabar in which there is no difference, shows decided improvement in this direction, and this affords sincere pleasure to your Committee. A certain Council in its report has hinted that the names of unbaptised adherents

should be struck off the roll. But your Committee deprecates such drastic measures in any Council and would request the ministers to say like the considerate gardener "Leave it for this year, Sir, till I dig round about it and put in manure. Then it may bear fruit next year."

Unbaptized adherents. That there is a reduction or nearly 3,000 under this head taken by itself as a sign of life and work in the Church if it is not due to lapse to heathenism, or to the failure of churches to win new recruits. Every Council, without exception, reports a decrease in the number of unbaptized adherents. This of course follows from the percentages given for 1920 and 1922. Yet there are as many as 52,594 unbaptized members in the S.I.U.C. (or more than a quarter of what goes under the name of the Christian community) who have not yet openly confessed belief on the Lord Jesus Christ and sealed it by the rite of baptism. This shows the vastness of the work that yet lies before the Councils. There is a great danger of Christians living side by side with those connected with powerful organisations which ignore the rite, treating this sacrament as unnecessary or superfluous—a danger which has to be carefully guarded against. This may make the work of the ministers difficult; and for this very reason it must call forth their prayerful and persistent efforts so that the observance of this sacred rite may not lose its hold on our Christians.

We now pass on to the Total Christian Community. Here too it is not the total as such that counts, though we are apt to be flattered by the large figure under this head which we can quote to indicate the strength of the S.I.U.C. But what the Committee has to deal with here is the increase or decrease during the two years under report. The figures under this head are not a little disquieting. Only 5 of the 9 councils report slight increases—Madras, Madura, Malabar, Telugu and Kanarese. North Tamil figures show a decrease of 2,106.

These are the figures of the S.I.U.C. census of 1922 (we do not mean the census taken by the Government) and they show a decline in the strength of four Councils beside which the increase in some of the other five Councils is negligible. If any country or province does not show a reasonable increase of population when a census is taken, it at once forms a matter for careful enquiry. Your committee would similarly urge the various Councils which show a loss to search and find out how this has happened and take remedial measures against its recurrence. The S.I.U.C. which in 1920 had a total population of 2,10,270

has in 1922 only 2,10,138 or shows a decrease of more than 6 per 10,000. More lies underneath these figures than is apparent. For where is the natural increase by birth in a community counting two lakhs and odd, not to mention the ten per cent annual increase which the Assembly has been setting before the churches for the last few years as their goal? If the natural increase has been normal how can this be accounted for? Have the lapses been so numerous as to wipe out even the natural increase? The Travancore Church Council considered the situation seriously at its last meeting. This consideration showed that, so far as Travancore was concerned, the reason was not for to seek. Many adventitious missions have discovered that Travancore is a market where Christians and non-Christians can be bought very cheap. Hence more than half a dozen missions are carrying on work right in the middle of the London Missionary Society's field, and are shooting forth ramifications all round. Their labours are, in most cases, in close proximity to the S.I.U.C. churches. They offer several kinds of inducements to draw away members of the Travancore S.I.U.C. churches to these new missions, and the local heads of these are able to report numerous *conversions* to their headquarters in America and to keep up steady receipts of American dollars. The net result of this is the flitting from mission to mission of the unsteady, and the older and long established churches which aim at self-support, being unable to offer tangible, solid inducements to retain them, have to record reductions in their total membership. But is this the only reason for the decline in numbers? Is it not also due to the Councils' becoming lukewarm in their Evangelistic Campaign and leaving their first love for it? From the reports it would seem that the enthusiasm which characterised the Evangelistic Campaign a few years ago is steadily cooling down. Has the S.I.U.C. been seized by the spirit that prevails among soldiers at the fag end of a long drawn out war? But this committee is perhaps trespassing into the domain of the Evangelistic Forward Movement Committee whose report read last evening showed different conclusions, and would refrain from further remarks. But, it may be said without fear of contradiction, that unless fresh life if infused into that movement we shall be deceiving ourselves by holding to the shadow when the substance itself has eluded our grasp. As the Madura Church Council expresses it and expresses it most tersely, "we need to put more and ever more emphasis on evangelisation; unpaid, spontaneous, every member evangelisation". This alone will justify the existence of a populous

Church like the S.I.U.C. in the midst of a large population which is groping in the dark to find out the true way of salvation from the guilt and power of sin.

Christian generosity claims our attention next. In view of the fact that many decades have passed since the commencement of the several missions with which the Councils of the S.I.U.C. are connected, the duty and privilege of self-support are being impressed upon the Indian Churches by almost all the Home Boards. It would have been more gracious if the Indian Churches had set this ideal before them long ago. But now they have to face this as a problem and its speedy solution is attended with difficulties, as the solution of every problem is. It is gratifying to report, however, that the spirit of liberality among the Christians is growing stronger year after year. The increases under the head of contributions in the years 1920, 1921 and 1922 are Rs. 2,273, 2,701 and 16,300 respectively. It is evident from these figures that the increase last year has been phenominal. It is nearly six times the increase of the previous years. If the S.I.U.C. keeps up this pace in the matter of giving, it will soon become unnecessary for the Home Boards frequently to remind them of the duty of self-support. At the same time the Committee wishes to remind the Councils that the rate per capita of giving is yet very low, particularly in the Telugu, Travancore and North Tamil Councils, and this means a low paid agency which, it will be admitted, will result in serious inefficiency. In 1922, Jaffna alone shows a decrease in its contributions and the amount so decreased is as much as Rs. 4,000. The rate of giving of the 9 Councils is given below:—

Jaffna	...	Rs. 8— 2—0	per head
Kanarese	...	2— 4—0	„
Madras	...	1— 8—0	„
Arcot	...	1— 4—0	„
Madura	...	1— 1—0	„
Malabar	...	1— 1—0	„
North Tamil	...	0—15—0	„
Travancore	...	0— 9—0	„
Telugu	...	0— 8—0	„

A remark or two on these figures may not be considered inappropriate. In the grace of giving, Jaffna beats all the other councils hollow. Though an item in its report lead to the supposition that mission grants might have been included in its figures, the Assembly has been assured that nothing but locally raised contributions have been entered. It is not known whether

any other Council has interpreted the headings to include all monies received for expenditure on the churches in the Council. In regard to Travancore it has to be said that many churches withhold a certain portion of their contributions for local expenses, such as the repair and upkeep of their church and school buildings and the entertainment of church guests. Such contributions are not ordinarily added to those set apart for the support of the minister and for benevolent objects. On the whole the life of the Councils as manifested by the giving of the churches must be declared satisfactory.

Sunday School and Christian Endeavour. There is nothing very encouraging to report under the first of these two important activities of the Church—the Sunday School. Here there is a regrettable decline in the number of schools, the number of teachers and the number of pupils. Is this because the Church has not realised the value of Sunday School or is it because the spirit of voluntary work is declining among us? In whatever way this may be accounted for, this is a branch of work which is bound to have more and more importance in the Indian Church, more important perhaps then even the pulpit. It is in the Sunday School that the foundation of a religious and spiritual life is laid in the hearts and minds of children. Any superstructure raised in after years without this solid foundation is sure to be weak and liable to collapse at the attack of strong temptations.

In Christian Endeavour work, the number of societies has increased by 35 and the number of members by nearly 2,000. Your committee does not feel it necessary to make observations on this as the committee on "Work for the Young" will deal with it fully.

A comparative study of the statistics has thus brought out certain features of the Life and Work of the churches during the years 1921 and 1922 which demand the earnest thought and prayerful consideration of all those interested in the growth and welfare of the S.I.U.C. They are (1) the very low percentage of communicants; (2) the existence of a large body of members who have not cared or are not ready, to be baptized; (3) a decline in the normal growth of the Christian community; (4) the tendency to be little the work of the Sunday School and the Christian Endeavour organisation; and (5) the awakening of the spirit of liberality, which needs to be carefully and prayerfully nurtured. In addition to the above your committee would commend the following to the careful attention of the Councils.

(*a*) That Secretaries of Councils be asked to send to the Committee any additional columns they may wish to insert in the statistical tables now used and that they be urged not to fail to send the minutes of all their meetings to the committee.

(*b*) That the reports sent be not a detailed account of the work done in every church of the Council but a general report comprising the salient points in the Life and Work of the Council as a whole, this report to contain, among other things, what was done during the year to induce the non-baptized to be baptized and the baptized to become communicants.

(*c*) That whenever marked differences and discrepancies in the figures in the statistics are observed they be accompanied by an explanatory statement.

May the Lord who worketh in us both to will and to do of His good pleasure help us all to forget those things which are behind, and, reaching forth unto those things which are before, to press toward the mark for the prize of the high calling of God in Christ Jesus!

Finally, the Committee wishes to assure the Councils that this report has not been compiled with the object of carping at any of their methods or activities but wholly and solely with a sincere desire to help them faithfully to discharge the heavy responsibility which their Lord and Master has seen fit to lay on them, so that on the great day of reckoning they may be found and declared to be faithful and true.

PAUL DANIEL,
Convener

APPENDIX E

Work for the Young

Your Committee begs leave to report:—

Questionnaires were sent out to the members of the committee with a view to obtaining information about the work that was being done in the various Church Councils. Only a few Councils have reported. The following information has been obtained.

1. *Illiteracy.* Jaffna, Malabar and Travancore Councils continue to maintain a high percentage of literacy. Some

Councils report that illiteracy has increased in some parts and decrease in others. The causes assigned are:—

(*a*) Large numbers of accessions.

(*b*) Parents fail to realise the value of education.

(*c*) In some places illiteracy is due to lack of appliances for teaching, of funds and of workers. Councils report that attempts have been made to remove illiteracy by starting new schools by using new methods and by conducting night schools.

2. *Spirituality.* Several questions were asked to ascertain the spiritual condition of the children and to find out what steps are being taken for their spiritual life. In some churches short talks are given to the children before the sermon, and in one or two instances separate services are held for children. Growth in the Christian Endeavour Society has been reported and there now are 1,230 with 21,458 members.

1,575 *Sunday Schools* with 2,688 teachers and 54,060 pupils are reported.

Evangelistic Work. Children are helping the churches in their evangelistic work by going out with older people for street preaching where they take part in singing and the distribution of tracts. The Pasumalai High School reports that special evangelistic work was carried on by more than 100 students during their hot weather vacation.

Bible Study. Bible study is being emphasised in the various Church Councils and is carried on not only in the Sunday School and in the Day School but also in many places in morning devotional meetings. The Arcot Council has prepared a book called "The Christ Way".

Preparing for admission into the Church. In some Councils this question is given careful consideration. Catechisms are used and preparatory classes conducted. A catechism approved by the whole S.I.U.C. would be of great value.

Social Activities. (*a*) *Boys' Scout Work.* This is not usually connected with the churches, though schools in many areas are doing this work for boys and a similar work for girls.

(*b*) *Temperance.* The cause of temperance is being actively pushed by the C.E. Society and the Sunday School as well by the churches themselves. But still greater effort should be made. The Church should take definite stand on this question and should do all it can to stop the drink evil. The success obtained

in Jaffna, where many taverns have been closed in connection with their local option, shows what can be done in all areas under similar conditions.

The North Tamil Council had adopted the following resolution :—

Resolved that every member of this Council and every person holding office in connection with this Council shall, before entering upon his office, make a written statement that he is a total abstainer.

APPENDIX F

Report of the Malabar Sub-Committee Presented to the General Assembly at Jaffna, August, 1923

The last General Assembly had much of its time taken up with Malabar affairs, and subsequently various Committees visited Malabar and tried to bring about better relations between different sections of people within Malabar, and between the Malabar churches collectively and the S.I.U.C. At one time there was anxious deliberation as to whether the S.I.U.C. should not withdraw from its responsibility for Malabar work, but it was finally decided to send to Malabar a letter explaining the attitude of the S.I.U.C., and intimating that at the end of 1923 the whole position would be reviewed, and unless working had become more harmonious the S.I.U.C. would feel reluctantly compelled to withdraw its representatives and its support from Malabar. After this letter had been sent Mr. and Mrs. Phillips were appointed to Malabar in October 1922, Mr. and Mrs. Dickson having left for work in Pasumalai in August.

About this time it became known that owing to business losses in the Commonwealth Trust Company, there would be little, if any, contribution from that source available for mission work in the old Basel Mission fields. This ultimately proved to involve for Malabar a loss of Rs 42,000, nearly half its annual income. It seemed as if grave disaster would inevitably befall the whole work. Malabar Christians throughout the district were appealed to to rise to the occasion, and by prayer and self-sacrifice join together to save their Church and Mission. The response to the appeal was in the main satisfactory. A number of Christian teachers agreed to maintain their schools in 1923 without a grant from the Mission, and two medical men undertook to work without salary in charge of branch hospitals. By drastic reduction

of expenditure, and increased giving by the members of the Church, it has been found possible to carry on in 1923 about all the organized work which was maintained in 1922, though inevitably in certain directions, particularly in supervision of schools, some measure of efficiency had to be sacrificed. It is a remarkable achievement in which many people have shared by their self-denial, that in spite of a reduction of Rs. 42,000 in expenditure, there has been an actual closing down of only three small schools.

The question of future provision for Malabar work, is bound up with the question of the possible return of some of the former Basel Missionaries to Malabar. It seems clear that Malabar needs the help of a few missionaries, not to relieve the Christians in Malabar from the responsibilities which they have borne for the last four years, but to guide them in the fulfilment of those responsibilities. The British and American Societies which have been helping the S.I.U.C. to carry on the Malabar work cannot spare more missionaries, and are reducing their contributions. It would tend towards Christian international reconciliation if a few of the former Basel missionaries could be permitted to return to India. Proposals have therefore been prepared, and are now being submitted to the British Government, for three Basel missionaries to work in Malabar along with a British missionary, all of them under the authority of the London Missionary Society, but carrying on their work as members of the bodies now constituted for the control of the work in Malabar. The difficult problem of making the necessary financial provision for this additional three years' period is also under consideration by the Boards of the various missions concerned. It seems certain that the Basel Missionary Society can afford very little financial help at present.

By the terms of the Constitution, the various bodies which govern Church and Mission activities in Malabar have all to be re-elected, after a term of four years, before the end of October 1923. Past experience indicated that these times of election are times of some danger, because they afford scope for agitation. Malabar has special need for the prayers of the whole Church that these elections may result in the appointment of bodies which will control the work according to the will of God.

It may be well at this stage to report in briefest summary the present condition of the organised work, after all the vicissitudes through which it has passed in recent years. It must be borne in mind that this is the only organized Protestant mission-

ary effort for the spread of the Kingdom of Christ among the three million people of Malabar.

Under the Malabar Church Council there are 17 pastorates, containing 3,824 communicants, and a total Christian Community of 7,150. These are at present ministered to by 6 ordained pastors, and 6 evangelists giving part of their time to work for the congregations.

Scattered over the 150 miles length of the Malabar District are 41 evangelists, of whom 23 devote their full time to ordinary evangelistic work in the form of preaching and house-to-house visiting, 6 are engaged in congregational work as mentioned above, 6 in Bible teaching in schools where there are not enough Christian teachers for the Scripture instruction, while 6 who have also qualifications as teachers are doing teaching work, with some evangelistic work in out-of-school hours. Owing to financial stress, protracted tours are impossible, and there are large tracts of country in the interior which at present are unvisited by Christian messengers. There are four colporteurs in different areas selling Scriptures and other Christian books.

The educational work now under the mission consists of four High and two Middle schools, containing in all 2,644 pupils; a Training School for teachers containing 105 students, and 28 Elementary Schools, containing 3,090 scholars. There are two well-conducted orphanages, one containing 42 boys, and the other 60 girls.

There is a small lace industry providing work for about twenty women.

Supported by the Mission to Lepers, but staffed and managed at present entirely by the Mission, is a fine Leper Asylum with 122 patients.

It is no small cause for thankfulness that all these organizations have survived the dangers which have threatened them throughout the past nine years. The period of 4½ years during which the S.I.U.C. has had a general oversight of the work has been one of unexampled stress and strain. Permanent planning for the future, or framing of constructive policies for the new era upon which missions have entered, was out of the question under such conditions. But it is certain that amid the hardship of these years, many Christians in Malabar have learnt to take an interest in the mission work as their own, and to feel a responsibility for it, which they did not feel when the whole burden was carried by a well-equipped and efficient foreign

mission. It is along this line that, beyond the uncertainties of the present, we can look towards the future with hope.

APPENDIX G

OBITUARY NOTES CONCERNING THOSE WHO HAVE DIED SINCE THE MEETING OF THE EIGHTH GENERAL ASSEMBLY

The Madura Council

Rev. A. Pitchaimuthu. Rev. A. Pitchaimuthu entered the Mission service at Batlagundu in 1878 and taught in the Boarding School for several years. He was ordained as a pastor of the Kodaikanal Church in 1885, installed as pastor of the Batlagundu Church in 1886, took charge of the Silkwarpatti and Ammapatti Churches in 1908, and retired in 1917. He was a pastor for 32 years. Even after his retirement, he helped the Madura pastors a good deal in their spiritual work until he died in July 5th, 1923.

Rev. James Edward Tracy, D.D. joined the Madura Mission 1877. He worked as a District Missionary at Tiruppuvanam and Tirumangalam, and in the West Local Council of the Mission. He was an eminent Missionary, a great preacher, a man of prayer, good counsellor, sincere friend and beloved father. He lives in the lives of those whom he loved and taught. He worked hard for the advancement of the Indian Church. He was one of the foremost in bringing the District Conference of the Madura Mission into existence in 1910. The relation between Dr. Tracy and his fellow Indian Ministers and workers was altogether happy and cordial.

Rev. William Michael Zumbro, M.A., B.D. came to the American Madura Mission in 1894 and throughout his whole career was intimately connected with the educational work of that Mission. It was through his efforts that the American College became a first grade College with over 400 on the rolls. As a member of the Madras University Senate and of many official and non-official committees he had a great influence upon education. His death in Oct. 1922, was a sad loss to the Christian forces of India.

Mr. Zumbro's interest was by no means confined to education. He recognised that the permanent foundation for Christianity in India must be the Christian Church and so all through his career he took a deep interest in the Church and its organisations.

Arcot Council

Rev. Isaac Lazarus of Kandiputhur was ordained and installed pastor of the Kandiputhur Church in the year 1890. For many years he did useful service among village congregations. His death occurred several years after retirement, on the day the Arcot Council was in session at Conjeevaram, Oct. 27th, 1922.

Madras Council

Dr. William Miller. Although Dr. Miller left India before the union which formed the S.I.U.C. was consummated, it is fitting that we should include him among the ministers for whose life and service we give thanks to God. By his breadth of view and his successful attempt to bring the missions together in the work of Christian education he prepared the way for the union of the Churches. In the earlier stages of the union movement he has keenly interested, and was a member of one of the early Synods of the S.I.U.C. in its form as a Union of the Churches of the American Arcot and United Free Church of Scotland Missions. Coming to India in 1862 in response to an urgent call for a worker for the Free Church Institution in Madras, he toiled strenuously for the next forty-five years. Of his eminence as an educationalist and a missionary statesman it is needless to

speak here. Here we think of him as a great Christian man, a good soldier of Jesus Christ, strong and yet tender, with a mind capable of planning great things, and at the same time a heart full of care not merely for India in general but especially for those whom he taught.

Travancore Council

Rev. C. Sathianathan who passed away peacefully on the 1st of February was an honoured minister of the Gospel for the unusually long period of 55 years. He had his education in the Nagercoil Seminary under Dr. Duthie. Having proved his faithfulness in service, he was ordained as the Assistant Missionary of the Nagercoil District in 1879. Mr. Sathianathan brought into his service his extraordinary activity and powers of endurance. He visited the churches and the numerous elementary schools with marvellous regularity and secured very efficient service from his assistants. He was an effective preacher and never grew tired of preaching. The churches he established and the schools he opened are striking monuments of his evangelistic zeal.

Rev. T. Joel, a very faithful and devoted worker in the Lord's vineyard, entered into his rest after nearly half a century of work. Soon after his training in the Nagercoil Seminary, he was appointed as a catechist on a very low salary. Wherever he was placed, he proved himself a successful worker; factions disappeared before his persuasive appeal; people showed signs of spiritual awakening; chapels were enlarged; substantial places of worship were built. He was ordained in 1900 as the Pastor of Kallukoottam, one of the largest and most prosperous circles of the Travancore Mission. Here he worked for 17 years busying himself in a variety of ways in God's service. In 1917 he voluntarily retired. After nearly five years of well earnest rest he passed to the presence of his Master to receive His commendation of "Well done thou good and faithful servant".

Rev. A. Zachariah received his education in the Vernacular schools of the Trivandrum Mission District and worked for a long time, first as a schoolmaster and later as a catechist, in the mission. Because of his continuous and devoted service to the church at Chani, the members of that church called him as their pastor. Though his age stood as a bar to his ordination, the Church Council seeing the unanimity and earnestness of the church, ordained him on the 23rd of December 1920. He served the Kingdom for 42 years. After a short period of two and half years as Pastor of that church, he died on the 17th of July, 1923.

Malabar Council

Mr. J. Chandran B.A., who passed away at Calicut on April 23, 1922, was the first President of the Malabar Church Council. He entered life as a teacher under the Basel Mission and subsequently became the District Registrar of S. Canara. Even when he was a Government servant he took a lively interested in the administration of the Church and found time to compose a few hymns which are now used in Church services. When, however, he retired from the Government service, he identified himself so much with the work of the Church and the Mission that in spite of his physical debility he served his Master with unceasing zeal and self-sacrifice till he became completely incapacitated. By his death the Malabar Church Council has lost one of its best and most experienced leaders.

Rev. Charles Hermon, entered the service of the Basel Mission as an Evangelist in the year 1879. He received his theological training at the Theological Seminary at Mangalore. As an Evangelist he was always looked upon as an example by his junior fellow-workers. He was ordained as a pastor in 1900 and he served the Malabar Church at Cannanore, Tellichery and Calicut. Even after his retirement after 42 years of active service he went about preaching the Word of God to his non-Christian friends. He was the first Vice-President of the Malabar Council. He entered into his rest on the 4th June, 1923.

Rev. L. Kallat, after having received his theological education at Mangalore entered the service of the Basel Mission as an evangelist. Before proceeding to the Theological Seminary he had served the Mission as a teacher for three years. He was ordained as a Minister in 1915 and did pastoral work at Melparamba and Chombala. After 38 years of active service he retired from his work on the first of April, 1922 and entered his eternal rest all of a sudden on the 10th of June 1923. During his life-time he was well-known for his useful ministrations to the sick and the dying.

Jaffna Council

Rev. S. Eliatamby, pastor of the Uduvil Church for over 30 years, President of the Jaffna Council and President of the Native Evangelistical Society, departed this life to his eternal rest on the 31st October, 1921.

He was born in an orthodox Hindu family at Atchuveli on the 20th June 1853. He was fortunate in having a mother who possessed a deeply religious mind of whom he always spoke in terms of great veneration and affection.

As pastor Mr. Eliatamby was loved by all. His sympathy for the poor and suffering was great. He was always willing to render his assistance to all those who need it, and was ever ready to sacrifice his comforts and even his health in serving others. He was also a great preacher. His address were always characterised by earnestness and power. He was never afraid to denounce sin wherever it might be found. His intimate knowledge of Hinduism made him a very successful preacher to the Hindus.

Prof. Allen Abraham, B.A., F.R.A.S. was born in a Hindu family in 1865. His remarkable intelligence was noticed early, and he was taken from the village primary school to the Training School at Tellippalai where he always held the first place. He passed his B.A. in 1896 and was employed as Professor of Mathematics for the B.A., and F.A. Classes. He remained in the services of the college till his death.

Mr. Abraham had a very high ideal of the teacher's profession. His remarkable intellect, his devotion to work, his punctuality and his willingness to take any amount of work would put a younger man to shame.

He was a great student of astronomy and in 1912 he was honoured by a fellowship in the Royal Astronomical Society of England.

As Secretary of the Jaffna Council since 1915 he rendered great service through his clear perception of things, foresight and valuable advice. His simplicity of life, humility and his deep religious faith will always remain an example to future generations.

Through his death on the 7th July, 1922 Jaffna lost a great Christian leader and educationalist.

Mr. Charles Subramaniam Lyman, Headmaster of the Uduvil Girls' Boarding School departed this life on the 18th July, 1923.

He was born of Hindu parents at Kaddudoi some 63 years ago, and was educated at Jaffna College from which he graduated in 1879. He first served as teacher in the Vaddukoddai High School, and in 1883 was appointed teacher in the Uduvil Girls' Boarding School where he served faithfully till his death. As Headmaster for several years he built up the school remarkably.

Mr. Lyman had a deep Christian faith and quiet peaceful life. As Secretary and Sunday School Superintendent of the Uduvil Church and as a member of the Jaffna Council he rendered permanent service to the Church of Christ in Jaffna.

APPENDIX H

THE INDIAN COMPANIES ACT, 1913

MEMORANDUM OF ASSOCIATION

OF

The South India United Church Trust Association

1. The name of the Company is 'The South India United Church Trust Association' (hereinafter referred to as the Association).

Name

2. The Registered Office of the Association will be situate in the Presidency of Madras.

Registered Office

3. The objects for which the Association is established are :—

(*a*) To acquire by all lawful means real and personal property and to apply both capital and income thereof and the proceeds of the sale or mortgage thereof for or towards all or any of the objects hereinafter specified.

Object

(*b*) To aid and further the work of the South India United Church in the Presidency of Madras, in the Native States of South India, and in Ceylon (hereinafter called the said area) and for that purpose to do and carry out or assist in doing or carrying out all such matters and things as are likely to promote the objects of such Church and in particular to assist pecuniarily or otherwise all or any of the local churches, societies, clubs, trusts, organizations, schools, colleges, hostels, boarding houses, hospitals, dispensaries, homes, refuges and other charities now existing or hereafter to exist in connection with the said Church within the said area whether the same are confined to the said area or not.

(*c*) To acquire sites for building, altering or enlarging and to build, alter or enlarge and to maintain and endow churches, chapels, churchyards, burial grounds, schools, colleges, hostels, boarding houses, hospitals, dispensaries, mission halls, prayer houses, parish rooms, residences for clergy, schoolmasters and schoolmistresses, refuges, homes and other buildings to be used in connection with the work of the said Church within the said area.

(*d*) To provide or increase or subscribe to the provision or increase of the stipends of clergy, teachers, evangelists, doctors,

nurses and other officers and assistants of the Church, whether clerical or lay within the said area, and to provide relief or pensions, for such persons, their widows and families.

(*e*) To act as or to exercise any power which may be confided to the Association of appointing managers, treasurers, trustees, auditors, inspectors, examiners or other officials of any such societies, institutions, trusts, organizations, schools, colleges, hostels, boarding houses, hospitals, dispensaries, homes, refuges and charities as are referred to in paragraph (b).

(*f*) To accept property to be held by the Association (1) for the general purposes of the Association, or (2) on special trusts, either as original trustees or as new trustees of a trust already existing, or (3) as bare or passive trustees without undertaking the management or administration of such property.

(*g*) To nominate persons to act as trustees for the Association for any of its purposes.

(*h*) To appoint referees in relation to any disputes affecting any such societies, institutions, trusts, organizations and charities as are referred to in paragraph (b).

(*i*) To appoint and employ and pay agents for any of the purposes of the Association.

(*j*) To mortgage, charge, lease, dispose of, exchange and otherwise deal with any property of or held by the Association in any manner authorised by law with such consent (if any) as may be by law required.

(*k*) To hand over to any corporation, person or association of persons property vested in the Association either for its general purposes, or on special trusts which permit of such handing over, if, in the opinion of the Association it will benefit any objects of the Association or of any such special trust as aforesaid.

(*l*) In case any part of the said area be at any time severed from the remainder thereof, to transfer to any corporation, person or persons, any property of the Association for the maintenance, support, or extension of any charity relating to or connected with such severed part, or any property held by the Association upon trust for or for the purposes of any charity relating to or connected wholly or partly with such severed part.

(*m*) To pay out of the funds of the Association or out of any particular part of such funds all expenses of or incident to the formation and management of the Association or of administering any special trust or otherwise carrying out any of

the foregoing objects, including the payment of salaries to persons employed.

(*n*) To do all such other lawful acts and things as are incidental or conducive to the attainment of the above objects.

Provided that none of the objects aforesaid shall be carried out in such a manner as to give indirectly to members of the Association a profit from the funds of the Association, which could not in accordance with the provisions of this Memorandum be given to them directly.

Meaning of 'South India United Church'

4. The words 'South India United Church' as used in this memorandum or in all or any articles of Association or other regulations of the Association for the time being in force shall mean the South India United Church as now duly constituted or as it may hereafter be duly constituted; the said expression 'South India United Church' shall be deemed also to include that Church or that part of a larger Church which may hereafter be lawfully declared to be its successor.

No part of income or property to be divided between members

5. The income and property of the Association whencesoever derived shall be applied solely towards the promotion of the objects and purposes of the Association as set forth in this Memorandum and no portion thereof shall be paid or transferred directly or indirectly by way of dividend, bonus, or otherwise howsoever by way of profit to the members of the Association provided that nothing herein contained shall prevent the payment in good faith of out-of-pocket expenses or of remuneration to any officers or servants of the Association or to any member thereof or other person in return for services rendered to the Association or to any of the objects for which the Association is established.

Provided further that no member of the committee of management of the Association shall be appointed to any salaried office of the Association or to any office of the Association paid by fees, and that no remuneration shall be given by the Association to any member of such committee of management except repayment of out-of-pocket expenses and interest on money lent or rent for premises demised to the Association.

6 The fifth paragraph of this Memorandum is a condition on which a licence is granted by the Government to the Association in pursuance of Section 26 of the Indian Companies Act, 1913.

Guarantee

7. The liability of the members is limited.

8. Every member of the Association undertakes to contribute to the assets of the Association in the event of the same being wound up during the time that he is a member, or within one year afterwards, for payment of the debts and liabilities of the Association contracted before the time at which he ceases to be a member, and of the costs, charges and expenses of winding up the same, and for the adjustment of the rights of the contributories among themselves provided that such amount does not exceed Rs. 10.

Application of surplus in event of liquidation

9. If, upon the winding up or dissolution of the Association there shall remain any surplus after the satisfaction of all its debts and liabilities, the same shall not be paid to or distributed among the members of the Association, but shall be given or transferred to or applied to some other institution or institutions, having objects similar to the objects of the Association, or to some one or more of the charitable objects of the Association to be determined by a majority of the members of the Association voting at a meeting duly convened at or before the time of dissolution, or in default thereof by such judge of the High Court of Madras or such other court as may have or acquire jurisdiction in the matter.

10. True accounts shall be kept of the sums of money received and expended by the Association, and the matter in respect of which such receipt and expenditure takes place, and of the property, credits and liabilities of the Association and, subject to any reasonable restrictions as to the time and manner of inspecting the same that may be imposed in accordance with the regulations for the time being of the Association these accounts shall be open to the inspection of the members. Once at least in every year the accounts of the Association shall be examined and the correctness of the balance sheet ascertained by one or more properly qualified auditor or auditors.

We, the several persons whose names and addresses are subscribed, are desirous of being formed into a company in pursuance of this Memorandum of Association.

Name, address and description of subscribers

Dated this day of 19

Witness to the above signatures :—

THE INDIAN COMPANIES ACT, 1913

ARTICLES OF ASSOCIATION

OF

The South India United Church Trust Association

1. For the purpose of registration the number of members is declared not to exceed fifty.

2. These articles shall be construed with reference to the provisions of the Indian Companies Act, 1913 and terms used in these articles shall have the same respective meanings as they have when used in that Act.

3. The Association is established for the purposes expressed in the Memorandum of Association.

Membership

Members

4. The members of the Association shall be the members of the Executive Committee of the General Assembly of the South India United Church on their signifying their consent to become members.

Cession of members

5. A member shall cease to be a member of the Association,

(*a*) on his retirement to be signified in writing;

(*b*) on his death;

(*c*) on the passing of a resolution by not less than three-fourths of the members present at a general meeting that he cease to be a member;

(*d*) on his absence from India for a period of twelve consecutive months;

(*e*) on his ceasing to be a member of the Executive Committee of the said General Assembly.

Management

Management

6. The affairs of the Association shall be administered by the Association in general meeting.

Officers

Officers

7. The President, Vice-President and Secretary for the time being of the said General Assembly shall ordinarily be the President, Vice-President and Secretary respectively of the Association. In the event of any officer of the said General Assembly

being unwilling to accept the corresponding office in the Association, the Association shall at its annual meeting elect a member of the Association to the office not so filled. Any casual vacancy occurring among the officers shall be filled up by the remaining officers from amongst the members of the Association but any person so chosen shall retain his office only until the next annual meeting of the Association when the vacancy shall be filled up by the Association.

Committees

8. Committees may be appointed in general meeting from time to time to consider specific subjects but without executive powers.

Duties of Association as to Acceptance of Property

9. The Association may accept property to be held

Association to accept property to be held upon various trusts

(*a*) upon trust for the general objects of the Association.

(*b*) upon special trust for any of the objects mentioned in the Memorandum of Association to be declared by the donor.

(*c*) upon special trusts already in existence for any of such objects in cases where a corporation may lawfully be trustee thereof.

(*d*) as the bare depository of the legal or other ownership of property devoted to any of the objects mentioned in the Memorandum of Association special trusts of which are to be carried out and administered by another body of trustees.

Provided that the Association shall not be bound to accept property the acceptance of which it may deem inexpedient and shall not do so where such acceptance would impose on the Association any liability to pay an onerous rent or to observe or perform any onerous covenants.

Property accepted for general purposes

10. Where property is accepted by the Association for its general objects it may apply both capital and income in or towards any of the objects mentioned in the Memorandum of Association except in so far as they may be restricted by any resolution of a general meeting of the Association in that behalf or it may accumulate such income until the same can in its opinion be usefully applied for all or any of such objects.

Property accepted on special trusts

11. Where property is accepted by the Association upon special trusts to be declared by the donors all the powers and provisions of these presents shall be deemed to be incorporated in the instrument declaring special trust except in so far as the same shall be expressly excluded or modified or be inconsistent with such special trusts.

Property accepted upon existing trusts.

12. Where property is accepted by the Association upon trusts already in existence the Association shall administer such trust according to law and the general powers hereby conferred on the Association shall not apply.

Property accepted by Association as bare trustees

13. Where property is accepted by the Association as bare trustees it shall from time to time apply such property according to the lawful directions of the trustees to whom the management or administration of it may have been confided.

General Meeting of the Association

First General meeting

14. The first general meeting of the Association shall be held within six months from the date of the registration of the Association at some place to be determined by the officers of the Association.

Date of annual meeting

15. Subsequent general meetings shall be held once in every year, at such time (not being more than fifteen months after the holding of the last preceding general meeting) and at such place as the said officers may from time to time determine.

Designation of meetings

16. The above-mentioned general meeting shall be called annual meetings; all others shall be called extraordinary meetings.

General extraordinary meetings

17. The officers of the Association may, whenever they think fit, and they shall, if required in writing by not less than one-third of the members of the Association, convene an extraordinary meeting. Every such requisition shall express the object of the meeting proposed to be called, and shall be left with the Secretary and thereupon an extraordinary meeting

shall be convened by the said officers to be held within thirty-one days from the date of the receipt of such requisition.

If the said officers shall neglect to convene such a meeting the requisitionists may themselves do so.

Quorum

18. A quorum at a general meeting shall consist of one-half of the members of the Association.

Special resolution

19. When it is proposed to pass a special resolution the two meetings may be convened by one and the same notice and it is to be no objection to such notice that it only convenes the second meeting contingently on the resolution being passed by the requisite majority at the first meeting.

Notice of Meetings

20. Fourteen days notice at least specifying the place and time of meeting, and (in case of special business) the general nature thereof, shall be sent to each member of the Association, but non-receipt of such notice by any member shall not invalidate the proceedings of any general meeting. All business shall be deemed special except the consideration at the annual meeting of:—

(*a*) The accounts;

(*b*) The annual report of the Secretary of the Association; and

(*c*) The election of members of committees, auditors and officers.

Power to member to submit resolutions

21. Any member may, on giving to the Secretary not less than thirty days notice in that behalf, submit any resolution to a general meeting, and notice thereof shall be given to the members by the Secretary.

Procedure at General Meetings and Committee Meeting

Procedure at meetings

22. At any general meeting of the Association.

Decision of questions

(*a*) Every question shall be decided by a majority of the members present and voting. The Chairman of general meetings shall have a second of casting vote.

(*b*) The President, if present and willing to act, shall be chairman of general meetings. If the chairman shall not be present at the appointed time, the members present at the meeting shall choose some person to be the chairman of the meeting.

Chairman

(*c*) No business shall be transacted unless the prescribed quorum is presented. If at a general meeting there is not a quorum, the meeting, if convened upon the requisition of members, shall be dissolved; in any other case it shall stand adjourned to a time not earlier than two days, and place to be fixed by the members present but if at such adjourned meeting, a quorum of members shall not be present, the members present shall form a quorum.

Quorum

(*d*) Every meeting, with the consent of the majority of the persons present and entitled to vote, may be adjourned from time to time, and from place to place, but only the business left unfinished shall be transacted at any ajourned meeting.

Adjournment

(*e*) Every member shall have one vote only, and objection to the validity of a vote shall only be made at the meeting at which it is tendered. Every vote not then and there disallowed shall be deemed valid for all purposes.

Votes

(*f*) Subject to the provisions of the statutes and of these presents, the chairman of general meetings shall be the sole and absolute judge of the validity of any vote tendered.

Decision of Chairman final

Minutes

23. Minutes of the proceedings, of all meetings, whether general or of any committee, shall be recorded in books to be kept for the purpose, and shall be signed by the chairman of the meeting, or of the meeting at which the minutes are read and confirmed, or in default by any two members present and every such minute purporting to be so signed, shall be *prima facie* evidence of the facts stated therein.

Minutes

The Seal

24. The Association shall have a common seal which shall be affixed to all documents required by law to be sealed in the presence of the President or the Vice-President and the Secretary who shall sign every document to which the seal is affixed. No person dealing with the Association shall be bound or concerned to see or inquire as to the authority under which any instrument is sealed or in whose presence.

Custody and use of seal

Accounts

25. The banking account shall be kept in the name of the Association at such bank as the Association shall from time to time appoint. Every sum to be paid by the Association exceeding Rs. 20 shall be paid by a cheque on the bankers.

Banking account

26. Cheques shall be drawn, signed, and endorsed in such manner and by such persons as the Association shall from time to time direct.

Cheques

27. No payment shall be made without the order of the Association, except payments on petty cash account, for which the Association may place at the disposal of the Secretary such sum as it thinks fit, not exceeding at any one time Rs. 100 and the Secretary shall make at such times as the Association directs a return of all receipts, payments and liabilities on petty cash account.

Provisions as to making payments

28. All subscriptions and other moneys payable to the Association shall be received by the Secretary or such other officer of the Association as the Association shall appoint to receive the same who shall forthwith pay them into the banking account. The receipt of the Secretary or such other officer shall be a sufficient discharge.

Receipt of money

29. True accounts shall be kept of all the receipts, credits, payments, and liabilities of the Association, and of each object or purpose in the management or administration whereof the Association shall for the time being act, and of all other matters necessary for showing the true state and condition of the Association.

Accounts to be kept

Such books and all vouchers relating thereto, and all the documents belonging to the Association, shall be kept at such place or places and under the control of such officer, as the Association shall from time to time appoint, and (subject to any reasonable restrictions as to time and manner of inspecting the same that may be imposed by the Association) shall be open to the inspection of members.

Balance Sheet

30. The Secretary shall submit a balance sheet to the annual meeting of the Association, together with a statement made up to the 31st day of December next preceding, or such other day as the Association shall from time to time determine, of the income and expenditure of the Association since the last preceding statement, and a report on the state and progress of the Association. The balance sheet, statement and report shall be signed by the President, Vice-President and the Secretary, or in such other manner as the Association shall from time to time direct, and a copy thereof shall, ten days previously to the annual meeting, be sent to each member.

Balance sheet conclusive

31. Every balance sheet and statement, when audited and approved by a general meeting, shall be conclusive except as regards any error discovered therein within two months after such approval, which shall forthwith be corrected.

Audit

Appointment of auditors

32. At the first general meeting of the Association and afterwards at the annual meeting one or more qualified auditors shall be appointed for the year, and the salary or remuneration, if any, of such auditor or auditors shall be fixed by the meeting, and paid out of moneys applicable to the general purposes of the Association. Any casual vacancy shall be filled up by the officers of the Association.

Who may be auditors

33. The auditors may be members of the Association, but no person shall be eligible as an auditor who is interested otherwise than as a member in any transaction of the Association. No officer of the Association shall be eligible as auditor during his continuance in office. Any auditor shall be eligible for re-election on quitting office.

34. Not less than two months before the annual meeting there shall be delivered by the Secretary to the auditors the accounts and vouchers relative thereto, and the balance sheet for the preceding year, and the auditors shall examine the same and within one month after the receipt thereof and shall report thereon.

Accounts to be delivered to them and audited

35. The auditors shall have access to all the books of account and documents of the Association, and shall receive such information and assistance from the Secretary and other officers of the Association as they may reasonably require.

Auditors to have access to books

Notices

36. Every member shall from time to time in writing name to the Secretary a place of address in the Presidency of Madras, or in the Native States of South India, or in Ceylon as his address, which shall be entered in the register of the Association.

Place of address to be furnished by members

37. A notice may be served by the Association on any member either personally, or by sending it through the post in a prepaid letter addressed to him at his registered address and it shall be conclusively deemed to have been served at the time when the letter containing the same is put into the Post Office and in proving such service it shall be sufficient to prove that the letter containing the notice was properly addressed and put into the Post Office.

Service of notice

Indemnity

38. Every officer for the time being of the Association, shall be indemnified out of the funds of the Association against all losses and expenses incurred in the discharge of his duties, except such as shall happen through his own wilful act or default; and each one shall be chargeable only for so much money or property as he shall himself actually receive for, or in the discharge of, the business of the Association; and each one shall be answerable only for his own acts, neglects, or defaults, and not for those of any

Indemnity of officers

other person, nor for the insufficiency of any security for money invested or of title to any estate or property acquired, nor for any loss or damage which may happen in the discharge of his duties, unless the same shall happen through his own wilful neglect or default.

Names, address and description of subscribers.

Dated this day of 19 .

Witness to the above signatures.

APPENDIX I

Constitution and Rules

Basis of Union

I. Name. The South India United Church.

II. Object. To bind the Churches together into one body with a view to developing a self-supporting, self-governing, and self-propagating Indian Church, which shall present a united living testimony to Christ, and worthily represent to the world the Christian ideal.

III. Confession of Faith.

Note I. *As the Confession is a human instrument, it is understood that persons assenting to it do not commit themselves to every word or phrase, but accept it as a basis of union, and as embodying substantially the vital truths held in common by the uniting Churches.*

i. We believe in one God, who is a personal Spirit, the Creator, Sustainer, and Governor of all things; infinite in love, wisdom, power, holiness, justice, goodness, and truth. We acknowledge the mystery of the Holy Trinity—the Father, the Son and the Holy Spirit.

ii. We believe that God, who manifests Himself in Creation and Providence, and especially in the spirit of man, has been pleased to reveal his mind and will for our salvation in various ways with ever-growing fulness, and that the record of this revelation, so far as is needful for our salvation, is contained in the Scriptures of the Old and New Testaments, which are therefore to be devoutly studied by all; and we reverently acknowledge the Holy Spirit speaking in the Scriptures to be the supreme authority in matters of faith and duty.

iii. We believe that all men are made in the image of God, and are brethren. We acknowledge that all have sinned and come short of the glory of God, having in manifold ways offended against God's good and holy law; and that out of his condition no man is able to deliver himself.

iv. We believe that, to save man from the guilt and power of sin, God the Father in His infinite love sent into the world His only begotten Son, Who alone is the perfect incarnation of God, and through Whom alone men can be saved; that the Lord Jesus Christ through words of grace, and through His perfect

obedience even unto the death of the cross, did reveal the Father and by His life, death, and resurrection did establish a way by which men may obtain forgiveness of sins and the gift of eternal life; that the Holy Spirit, the Lord, the Giver of life, maketh us partakers of salvation, enlightening our minds, convincing us of our sins, persuading us to accept Jesus Christ, and working in us the fruits of righteousness.

v. We believe that the Lord Jesus Christ has established a Church for the realization of the Kingdom of God, in which Church all who follow Him in sincerity are members, and that He entrusted to the Church the duty of making known to all men the gospel of salvation through His name. We also believe that He instituted the ministry of the Word and the Sacraments of Baptism and the Lord's Supper. We believe in the Resurrection of the dead, and in a Judgment through Christ, whereby all shall receive according to the deeds done in the present life, whether good or bad.

NOTE 2. *The South India United Church reserves to itself the right to revise its Confession of Faith whenever the consensus of opinion of the United Body demands it.*

IV. CONSTITUTION.

1. The South India United Church administers its affairs through Local Churches, Church Councils, and a General Assembly.

2. **Local Churches.** A Local Church is a company of believers regularly organized, and assembling statedly for public worship. Its officers are: a Pastor, set apart by ordination for preaching the gospel and administering the Sacraments, and Elders or Deacons chosen by the Church, who with the Pastor constitute the Session or Church Committee. To the Local Church belongs authority to manage its own affairs, either by the whole body of members, or through its Session or Church Committee. It examines and admits persons to the communion of the Church; grants and receives letters of transfer and dismissal; exercises discipline; provides for the preaching of the Word, and for the administration of the Sacraments when the Church is without a Pastor; has the care of the Sunday School and of all evangelistic work carried on by the Church; and appoints delegates to the Church Council. So long as a Church has official connexion with a mission, the mission has the right to appoint a representative on the Session or Church Committee.

3. **Church Councils.** A Church Council is composed of all the ministers, and lay representatives of the Churches, within a defined district. To the Church Council belongs the oversight and care of the Churches within its bounds. It organizes, disbands, and recognizes Churches; ordains, installs, dismisses, and disciplines ministers; gives counsel and aid to Churches and unorganised companies of believers; decides references and appeals regularly presented; maintains order; carries on evangelistic work; and appoints representatives to the General Assembly.

Each Church Council shall adopt its own system of rules subject to the approval of the General Assembly which shall in particular see that such rules shall not conflict with this general scheme of union. Two or more adjacent Church Councils are at liberty to form themselves into a Synod for mutual help and effectiveness of work; or for similar reasons, a Church Council may be divided into two or more Local Councils; but in either case the unit of representation in the General Assembly shall be the Church Council and not the Synod or the Local Council.

4. **General Assembly.** The General Assembly, which shall meet once in two years, is composed of representatives, ministers and laymen, appointed by the Church Councils, each Council being entitled to one minister and one lay delegate for every three regularly organized Churches. The General Assembly is the representative body of South India United Church, and its counsellor. It assumes no direct authority over the Churches; but will consider references that come to it through and with the approval of the Church Councils. Its general duties are: to advise regarding the organization and boundaries of Church Councils, and to decide all matters referred to it by such Councils; to co-operate with the missions in carrying on evangelistic and other Christian work; to unite in cordial fellowship all the ministers of the Churches, and promote their intellectual and spiritual development; to tabulate statistics of the Churches and publish a biennial report; to devise ways and means for strengthening and advancing the interests of the whole Church.

It is also empowered to take authoritative action in regard to the following matters:—

(*a*) Framing of regulations regarding the qualifications of ministers for ordination.

(*b*) Framing of regulations regarding marriages.

(*c*) Framing of regulations for comity and relationships with other Churches.

(*d*) Arranging for the transfer of ministers connected with those Councils which desire the Assembly so to act.

(*e*) Legislation on any other matter regarding which legislation is asked for by one or more Church Councils, provided that no rule is adopted which does not have the approval of two-thirds of the Councils of the Church.

NOTE. *This Constitution may be amended by a vote of two-thirds of the Church Councils connected with the Assembly. An amendment must first be recommended to the Assembly by one or more Councils.*

Rules of Order

I. OFFICERS AND COMMITTEES

1. The Officers of the Assembly shall be a President, Vice-President and Secretary, who shall perform the usual duties of those offices. They shall be elected on the nomination of the Executive Committee immediately after the reading of the Minutes, following the retiring President's address. Any Church Council may also place names in nomination, through the Executive Committee, and if there be more than one candidate for an office, the election shall be by ballot and shall be decided by a majority of all the members present entitled to vote All the officers shall be considered to be members in full of the Assembly, and shall hold office until the next stated meeting. The retiring President and Conveners of Committees, if they are not duly appointed delegates, shall be recognized as honorary members with a right to speak, but not to vote. All officers are eligible for re-election.

2. The Standing Committees of the Assembly shall be as follows:—

(i) An Executive Committee of as many members as there are Councils together with the officers of the Assembly, whose duties shall be (1) to nominate officers and committees, (2) to appoint one of their number as Assembly Treasurer, (3) to arrange for time and place of meeting, prepare the programme and order of business, and (4) in general to execute the resolutions and instructions of the General Assembly.

(ii) A Reference Committee of seven members, who shall receive and consider references from the Church Councils and

other bodies, and report on the same with their recommendations to the General Assembly.

(iii) A Committee on Life and Work and Statistical Tables, to consist of five members, who shall present a report on the condition and growth of the Churches, and prepare a statistical table to be published with the General Assembly's report.

3. The Standing Committees shall be nominated by the Executive Committee, and confirmed by the Assembly, and shall exercise their functions until the close of the next stated meeting. Every Committee shall have the power to fill vacancies between the meetings of the General Assembly.

4. All items of business brought before the Assembly shall as a rule be first referred to Committees for consideration and report. Communications of importance received by the Secretary may be sent by him in advance to the Standing Committees, who shall, if possible, have their reports on the same ready at the opening of the Assembly.

II. Conduct of Meetings

1. *Religious Exercises:*

(i) Every stated meeting of the Assembly shall be opened with a sermon or address by the President. If the President and Vice-President be absent, some other member of Assembly present shall be asked to perform the above duty.

(ii) All sessions of the Assembly shall be opened and closed with prayer.

(iii) The first half hour of each morning session shall be devoted to exercises of prayer and praise.

(iv) The Lord's Supper shall be observed at a convenient time during the meeting of the Assembly.

2. At the beginning of each session of the Assembly, the minutes of the last session shall be read, and considered as open for correction and adoption. In the case of the final session, the minutes of the session shall be read and adopted at the close. The unfinished business on the minutes of the last session, shall, unless otherwise decided, be taken up and disposed of first, in the order in which it stands, before any new business is introduced.

3. A quorum for business shall consist of three times as many members as there are Councils, of whom not less than one-third shall be laymen.

4. All distinctive titles or appendages to the names of members of the Assembly shall be omitted in recording the minutes of the Assembly; such distinctive title being prefixed or appended to the name of the member in the list of members constituting the Assembly.

III. Rules of Debate

1. Every motion made must be seconded, and afterwards repeated, or read aloud from the Chair, before it is debated; and every motion and amendment shall ordinarily be reduced to writing.

2. An amendment may be made to any motion and it shall be decided before the original motion. It may be in its turn suspended by an amendment to itself, which must first be considered and decided. An amendment to an amendment cannot be further amended.

3. When a subject is under debate, no motion shall be received except to adjourn, to lay on the table indefinitely, to postpone to a certain time, to refer to a committee, to amend, or to take an immediate vote; which motions shall have precedence in the order stated.

4. When a motion to take an immediate vote is made and seconded, until it is decided, all amendments and debates shall be inadmissible. If the vote is in the affirmative, the original motion shall be immediately put, without further amendment or debate. But if there is an amendment or amendments pending at the time, the question shall first be taken on such amendment or amendments in their proper order, without debate. If the vote is in the negative, the debate shall continue as before.

5. A subject shall not be called up or reconsidered at the same session of the Assembly at which it was decided, unless by consent of two-thirds of the members present, and on the motion of some one who voted for it.

6. The mover and seconder of a motion may withdraw it before debate has commenced on it, but not afterwards, unless by leave of Assembly. No member without the special permission of the Assembly, shall speak more than once on the same subject except the mover, who shall be allowed to reply.

7. After the President has begun to take the vote, or the Secretary to call the roll on a division of the house, no debate nor remark shall be allowed.

8. A motion to adjourn, or to lay on the table, and all motions in relation to priority of business, shall be decided without debate. The motion to postpone or to commit, if it prevail, shall preclude all debate of the main question.

9 When an appeal is taken from a decision of the chair on a point of order, the President shall have a right to explain the grounds of his decision, but the appeal shall be decided by the house without debate.

10. A Rule of Order may be suspended for the time by unanimous consent.

IV. Order of Business

1. Devotional and exercises sermon or address.
2. Roll Call
3. Reading of minutes of last Assembly, if called for.
4. Election of Officers.
5. Reception of visiting delegates.
6. Communications and references.
7. Reports of Standing Committees:—
   - i. Executive.
   - ii. Reference.
   - iii. Life and Work and Statistical Tables.
   - iv. Treasurer.
8. Reports of Special Committees.
9. Miscellaneous.
10. Adoption of minutes of last session.
11. Adjournment.

V. Amendment of Rules

These rules may be amended at any stated meeting of the General Assembly by a vote of not less than two-thirds of the members present, provided notice of such amendment has been sent through a Church Council to the Executive Committee at least one month previous to the meeting of Assembly.

Church Council Officers

Name of Council	President	Secretary	Treasurer
Madras ...	Rev. C. Asirvatham, Muttathur, Kanjanur Post, S.A.	Rev. M. Peter, Vellore, North Arcot.	Mr. D. G. Moses, Chingleput.
Arcot	Rev. M. D. Jacobs. Sriperambadur.	Rev. S. Cornelius, Madanapalle.	Rev. E. Savarirayan, Vellore.
N. Tamil ...	Rev. T. Narasimham, Attur, Salem District.	P. J. Devasahayam, Esq., Coimbatore.	O. F. N. Zacharias, Esq., Erode.
Travancore ...	Rev. A. T. Foster, Pareychaley, S. Travancore.	Paul Daniel, Esq., Nagercoil.	Rev. W. J. Edmonds, Quilon.
Madura ...	Rev. C. S. Vaughan, Manamadura.	Rev. M. S. Thirithuvathason, Melur, Madura Dt.	J. H. Lawson, Esq., Madura.
Kanarese ...	R. A. Hickling, Esq., Chikkabalapura.	Rev. H. Sumitra, Bellary.	Rev. E. H. Lewis, Bellary.
Jaffna	Rev. J. K. Chinnatamby, Chavakachcherri	Rev. R. C. P. Welch, Tellipallai.	W. E. Hitchcock, Esq., Chunakam.
Telugu	Rev. H W. Whyte, Jammalamadugu.	D. M. Daniel, Esq., Gooty.	B. Samuel, Esq., Jammalamadugu.
Malabar ...	Dewan Bahadur G. T. Vurgese, Avergal, Calicut.	K. Jesuman, Esq., Tellicherry, N. Malabar.	J. F. Thaddaens, Esq., Calicut.

Arcot Church Council

Rev. L. R. Scudder, M.A., M.D., D.D., Vellore.
„ J. H. Warnshuis, M.A., „
„ L. Hekhuis, „
„ E. Tavamoni, „
„ W. H. Farrar, Arni, North Arcot.
„ Cephas Whitehead, „ „ „
„ Iyavoo Paul Gnanodiam, Sathambadi P.O., North Arcot.
„ M. D. Jacobs, Sriperambadur, Chingleput District.
„ J. H. Maclean, M.A., B.D., Conjeevaram.
„ W. Meston, M.A., B.D., M.L.C., Christian College, Madras.
„ B. Thomas, Katpadi, North Arcot.
„ B. Rottschaefer, M.A., Katpadi, North Arcot.
„ N. Jotinayakam, Serkadu, Tiruvalam P.O., North Arcot.
„ John Bashiam, Gudiyattam, North Arcot.
„ J. H. Potter, M.A., B.D., Chittoor.
„ John Kay, „
„ C. Jonas, Palmaner, Chittoor District.
„ J. Bushanam, Punganur, Chittoor District.
„ Joseph John, Madanapalle.
„ S. Thomas, Vayalpad, Chittoor District.
„ Elijah John, Pelar, Chittoor District.
„ J. M. Sundaram, Gooty.
„ D. S. Herrick, M.A., Bangalore.
„ Samuel Francis, Bangalore.
„ F. Kingsbury, Madras.
„ D. David, Marikuppam, Kolar Gold Fields.
„ J. Kanniah, Robertsonpet, Kolar Gold Fields.

Madras Church Council

Rev. S. Paramanandam, S.I.U. Church, Royapuram, Madras.
„ B. Appadorai, Andrewpuram Post, Chingleput District.
„ S. Daniel, S.I.U. Church Chingleput.
„ S. Sigamani, Yehamur, Tiruvallam Post, North Arcot.
„ J. Selvam, S.I.U. Church, Ranipettai, North Arcot.
„ P. Arivanandam, S.I.U. Church, Tindivanam, South Arcot.
„ C. Asirvadam, S.I.U. Church, Muttathur, Kanjanur Post, South Arcot.
„ Jacob Solomon, S.I.U. Church, Wandiwash, North Arcot.
„ G. S. Vedanayagam, The Manse, S.I.U. Church, Choolai, Madras.
„ J. P. Manassch, S.I.U. Church, Arkonam, North Arcot.

Rev. James Ratnam, 37, Thacker Street, Vepery, Madras.
,, A. G. Hogg, M.A., D.LITT., Christian College, Madras.
,, E. M. Macphail, D.D., C.B.E., do. do. do.
,, A. Moffat, B.SC., LL.D., F.R.S E., do. do. do.
,, Meshach Peter, Vellore, North Arcot.
,, M. L. Jevaratnam, Chingleput.
,, Michael Peter, S.I.U. Church, Royapuram, Madras.
,, J. Stewart, M.A., Royapuram, Madras.
,, W. T. Scudder, M.A., B.D. Tindivanam, South Arcot.
,, Alexander Silver, M.A., Arkonam, North Arcot.
,, W. S. Sutherland, M.A., B.D., Chingleput.
,, Van Vranken, M.A., Ranipettai, North Arcot.
,, W. E. H. Organe, B A., B D., Memorial Hall, Madras.
,, H. A. Popley, B.A., Sunnyside, Royapettah, Madras.
,, G. Mathews, M.A , Christian College, Madras.
,, G. H. Macfarlane, Mylapore, Madras.
,, J. N. Devadasan, Thacker Street, Vepery, Madras.
,, C. Sundram, B.A., L.T., Arkonam, North Arcot.
,, W. L. Campbell, B.A., Christian College, Madras.
,, J. H. Anderson, M A. ,, ,, ,,

Malabar Church Council

Rev. P. F. Stephen, Cannanore.
,, B. Poyyayil, Nettur.
,, D. Amengara, Mahe.
,, A. M. Simon, Calicut.
,, D. C. Hutton, ,,
,, L. Nappally, ,,
,, V. C. John, Codakal.
,, E. Moothodan, Palghat.
,, Z. Pilakadan ,,
,, I. Ammattil, (Retired) Pudiara.
,, S. Soans ,, Quilandy.
,, N. Edappalan ,, Tellicherry.
,, E. L. Abia ,, Codakal
,, S. Ambatt ,, Tellicherry.

Madura Church Council

Madura District.

Rev. M. Meyappan, Dindigul.
,, W. P. Elwood, M.A. ,,
,, N. Gnanasigamoni, Pugaikaipatti.

Rev. G. Joseph, Kannivadi.
„ R. A. Soundraraj, Palani.
„ E. P. Holton, M.A., B.D. „
„ B. V. Mathews, M.A., LL.B. B.D., Batlagundu.
„ V. Santiago, Batlagundu.
„ W. D. Osborne, Kodaikanal (Retired).
„ G. P. George „
„ J. S. Chandler, M.A., D.D., Kodaikanal. (On furlough).
„ A. Masillamoni, Periyakulam.
„ S. A. Devasagayam, Andipatti.
„ I. D. Barnabas, Batlagundu.
„ R. C. Selvanayagam, Uttamapalayam.
„ S. Isaac, Cumbam.
„ I. Devasirvatham, Cumbam.
„ S Nallathamby, Kombay.
„ R. S. Robert, Silkvarpatti.
„ P. Addison Hull, Pasumalai.
„ J. S. Masillamoni, B.D., „
„ G. P. James, B.A., L.T., B.D., „
„ M. S. Taylor „
„ J. X. Miller, M.A., D.D., „
„ J. J. Banninga, M.A., D.D., „
„ J. H. Dickson, B.A., B.SC., „
„ P. Asirvatham Madura.
„ James Rowland „
„ M. S. Nallathamby, „
„ Thangam Gabriel, „
„ A. J. Saunders, M A., B.D., F.R.E.S., Madura.
„ E. L. Nolting, M.A., B.D., Madura.
„ J. M. Hess, M.A., B.D., „
„ W. W. Wallace, M.A., B D., „
„ R. A. Dudley, B.A., B.D , Tirumangalam.
„ G. P. Vethanayagam, „
„ Geo. Athishtam, Usilampatti.
„ M. S. Thirithuvathason, Melur.

Ramnad District.

Rev. A. A. Martin, B.A., B D., Arupukottai.
„ E. E. White, B.A., B.D., „
„ Samuel Joseph, „
„ Y. J. Taylor, Kamuthi.
„ S. Gnanamuthu, Karisalkulam.

Rev. R. Daniel, Mandapasalai,
„ V. G. Ponniah, L.TH., Mallankinaru.
„ A. Gnanamuthu, Mundudeippu.
„ Y. D. Samuel, Tirupuvanam.
„ N. Mathew, Sevalpatti.
„ P. Thomas, Manamadura.
„ C. S. Vaughan „
„ C. E. Wolsted, B.SC., B.D., Manamadura.

Telugu Church Council

Rev. A. W. Brough, London Mission, Erode (On furlough).
„ L. I. Stephen, S.I.U. Church, „
„ K. S. Subba Rao, Perundurai, Coimbatore District.
„ P. C. Cross, Chennimalai, Coimbatore District.
„ G. Simeon, Goundachipalayam, Kanagapuram Post, Coimbatore District.
„ G. Ezekiel, Kangayam, Coimbatore District.
„ P. Thangamuthu, Bhavani, Coimbatore District.
„ R. Robertson, B.D., Coimbatore.
„ A. Samuel, S I.U. Church, Coimbatore
„ D. L. Ross, Podanur.
„ D. P. Doraiswami, Avanashi, Coimbatore.
„ V. C. Joseph, S.I.U. Church, Tirupattur, North Arcot Dist.
„ W. J Hatch, Hastenpet, Salem.
„ T. D. Moses, S.I.U. Church, Fort, Salem.
„ S. I. Elijah, Sankaridrug, Salem District.
„ T. Narasimham, Attur, Salem District.
„ T. C. Witney, B.A., Erode.
„ G. Gnanamuthu, Erode.

Kanarese Church Council

Rev. S. J. Cox, M.A., Bangalore.
„ H. G. Silappa, Tumkur, Mysore.
„ E. H. Lewis, Bellary.
„ F. A. Stowell, B.A., Bellary.
„ H. Sumitra, B.A , „

TRAVANCORE CHURCH COUNCIL

Rev. G. Parker, M.A., B.D., Nagercoil.
„ R. S. Eastaff, M.A., B.D., „
„ R. Sinclair, Martandum.
„ A. T. Foster, Pareychaley, Kallikkavillei.

Rev. A. Parker, Trivandrum.
„ H. Hewett, Attingal.
„ C. G. Marshall, Kannamooly, Trivandrum.
„ W. J. Edmonds, Quilon.
„ J. M. Kesari, B.A., Nagercoil.
„ J. N. Ambrose, Nagercoil.
„ F. James, Parinbapuram, Neyoor.
„ A. V. Barnabas, Santhapuram, Nagercoil.
„ V. Arulanandam, Ananthanadankudy, Nagercoil.
„ V. Visuvasam, Zionpuram, Nagercoil.
„ S. Vethamoni, Puttalam, Suchindrum.
„ S. Abraham, Tamereikulam, Mylaudy.
„ M. Solomon, Agasteespuram, Mylaudy.
„ A. Motchakkan Weiravillei, Mylaudy.
„ S. Nesamoni, Mylaudy.
„ V. Devavaram, Karungal, Colachel.
„ G. N. Daniel, Kallukkoottam, Colachel.
„ Y. Moses, Seynamvillei, Colachel.
„ J. Nesamoni, Kottikodu, Thukkalay.
„ S. Matthias, Pareychaley, Kallikkavillei.
„ D. Y. Sylum, „ „
„ A. Samuel, „ „
„ Paul Nesamoni, B.D., Pareychaley, Kallikkavillei.
„ G. N. Moses, B.D., Irenipuram, Martandum.
„ S. Devasahayam, B.A., Christukoil, Martandum.
„ S. Jacob, Martandum.
„ M. S. Titus, Arumanai, Martandum.
„ N. Joseph, Amaravillei, Neyyattinkarai.
„ J. Isaiah Perungadavillei „
„ S. Sumanam, Neyyattinkarai.
„ S. Sanandham, Venganoor, Balarampuram.
„ T. W. Rasalam, Trivandrum.
„ K. Joshua, Attingal.
„ Onney K. Ittyerah, Quilon.
„ M. Daniel, Quilon.
„ Nathniel Suggenam, Myanaud.
„ N. H. Harris, Kannamooly, Trivandrum.
„ K. Philippose, „ „

TELUGU CHURCH COUNCIL

Rev. S. Nicholson, Cuddapah, (on furlough).
„ L. T. Thomas, do. (on leave).
„ F. A. A. Rumpus do.

Rev. Jacob Cole, Cuddapah
„ R. Newport, do.
„ K. Badrappa, Pulivendala, Cuddapah District.
„ D. K. Abraham, Venkatapuram, Mydukur Post, Cuddapah
„ W. Hinkley, B.A., Kamalapuram, Cuddapah District.
„ H. W. Whyte, B.A., Jammalamadugu, Cuddapah District.
„ Y. Joseph, do. do.
„ U. Isaiah, do. do.
„ S. B Simon, do. do.
„ J. I. Macnair, Gooty, Anantapur District.
„ J. T. Todman, do. do.
„ A. E. Smith, B.A., do. do.
„ M. M. Samuel, do. do.
„ J. J. Souri, Anandapur.
„ V. Peter, Polur, Nandyal Post, Kurnool District.

JAFFNA CHURCH COUNCIL

Rev. J. R. Chinnatamby, B.A., Chavakachcherri, Ceylon.
„ R. C. P. Welch, Tellippalai, „
„ M. H. Harrison, B.A., S.T.M., Vaddukkodai, „
„ C. W. Miller, M.A., PH.D., Udupiddi, „
„ S. R Hitchcoch, Udupiddi, „
„ Isaac Paul, Uduvil, „
„ M. John, Manipai, „
„ G. D. Thomas, Navaly, Manipai, „
„ F. Ankilell, Araly, Vaddukkodai, „
„ K. A. Kandiah, Karadive, Jaffna, „
„ E. T. Williams, Pungudutive, Kayts, „
„ E. K. Yesuthasan, Varany, Jaffna, „
„ Wm. Joseph, Kopay, Ceylon (Retired).
„ W. P. S. Nathaniel, Manipai, Ceylon (Retired).

South India United Church: Statistics of Church Councils.

Council.	Churches and Officers				Communicants.							Baptized Adherents.			Total Baptized Community.	Unbaptized Adherents.			Total Christian Community.	Baptisms during Year.		Sunday Schools.			C.E. Societies.	
Name of Church Council.	Organized Churches	Pastors.	Ministers without Pastoral Charge.	Elders or Deacons.	Added by Certificate	Added by Examination.	Restored to Roll	Deceased to Roll.	Disciplined.	Removed for other Causes.	No. on Roll	Adults on Roll.	Children on Roll.	Total.		Adults on Roll.	Children on Roll.	Total on Roll.		Adults.	Children.	Schools	Teachers.	Pupils.	No. of Societies.	No. of Members.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
Madras ... 1922	17	10	17	103	117	174	5	33	11	247	3284	2269	4095	6364	9648	1300	1654	2954	12602	201	377	146	263	4982	122	30
1920	16	14	12	104	110	322	3	38	17	132	2889	2618	3955	6573	9462	1366	1694	3060	12522	324	421	143	257	5412	132	27
+ or —	1	— 4	5	— 1	7	—148	2	—5	—6	115	395	—349	140	—209	186	—66	—40	—106	80	—123	—44	3	6	—430	—10	2
Arcot ... 1922	14	11	14	86	94	208	6	37	9	146	2809	3395	4106	7501	10310	1643	1915	3558	13868	285	452	187	344	7370	146	39
1920	14	11	15	113	136	204	4	42	10	110	2588	3311	3901	7212	9800	2200	2212	4412	14212	419	433	178	328	7581	149	36
+ or —	...	...	— 1	—27	—42	4	2	—5	— 1	36	221	84	205	289	510	—557	—297	—854	—344	—134	19	9	16	—211	— 3	2
North Tamil ... 1922	20	10	4	138	101	218	14	16	2	26	951	4095	4070	8165	9116	858	777	1635	10751	184	229	124	174	3673	85	18
1920	16	6	8	96	35	52	28	16	...	52	1184	4367	4690	9057	10241	1424	1192	2616	12857	469	597	122	169	3355	81	13
+ or —	4	4	— 4	42	66	166	—14	...	2	—26	—233	—272	—620	—892	—1125	—566	—415	—981	—2106	—285	—368	2	5	318	. 4	5
Travancore ... 1922	68	24	11	1210	110	595	31	228	44	153	14512	30803	28472	59275	73787	13928	15650	29578	103365	925	2334	425	925	18900	. 406	9
1920	68	23	4	1175	89	772	36	287	32	61	13889	31222	28173	59395	73284	15285	15049	30334	103618	1308	2161	443	967	20283	365	7
+ or —	...	1	7	35	21	—177	— 5	—59	12	92	623	—419	299	—120	503	—1357	601	—756	—253	—383	173	—18	—42	—1383	41	1
Madura ... 1922	32	27	29	137	340	480	47	150	11	578	9142	3379	8513	11892	21034	2570	3120	5690	26724	466	733	281	444	10459	362	10
1920	33	27	23	122	303	445	53	189	44	1310	8712	2913	7754	10667	19379	2465	3254	5719	25098	276	535	296	521	9293	281	8
+ or —	— 1	...	6	15	37	35	— 6	—39	—33	—732	430	466	759	1225	1655	105	—134	—29	1626	190	198	—15	—77	1166	81	1
Kanarese ... 1922	10	10	5	47	8	16	...	6	...	18	454	749	625	1374	1828	6	63	69	1897	10	33	23	61	874	8	
1920	10	10	5	45	34	28	...	6	4	41	492	477	532	1009	1501	42	61	103	1604	11	42	21	54	835	5	
+ or —	...	...	...	2	—26	—12	...	...	— 4	—23	—38	272	93	365	327	—36	2	—34	293	— 1	— 9	2	7	39	3	
Jaffna ... 1922	21	11	2	35	44	86	4	37	15	...	2526	73	955	1028	3554	131	...	131	3685	37	72	55	163	2841	13	
1920	21	9	3	37	52	96	2	32	6	6	2470	48	924	972	3442	216	220	436	3878	23	67	79	269	3920	15	
+ or —	...	2	— 1	— 2	— 8	— 10	2	5	9	— 6	56	25	31	56	112	—85	—220	—305	—193	14	5	—24	—106	—1079	— 2	—
Telugu ... 1922	32	7	11	...	30	...	...	...	...	...	2010	...	...	19147	21157	...	...	8939	30096	...	...	249	286	4350	88	1
1920	38	3	9	...	12	...	...	...	...	...	2032	12417	6100	18517	20549	5092	3755	8847	29396	477	713	271	298	4982	163	1
+ or —	— 6	4	2	...	18	...	...	...	...	...	—22	...	...	630	608	...	...	92	700	...	...	—22	—12	—632	—75	—
Malabar ... 1922	17	13	2	78	117	...	25	95	32	20	3824	...	3286	3286	7110	25	15	40	7150	44	222	19	51	1270	...	
1920	17	15	1	80	236	...	2	116	1	272	3904	...	3117	3117	7021	39	25	64	7085	22	202	12	28	619	4	
+ or —	...	— 2	1	—2	—119	...	23	—21	31	—252	—80	...	169	169	89	—14	—10	—24	65	22	202	7	23	651	—4	—
Total ... 1922	231	123	95	1834	961	1777	132	602	124	1188	39512	...	...	118032	157544	...	...	52594	210138	...	...	1509	2711	55033	1230	2
1920	233	118	80	1772	1007	1919	128	726	114	1984	38160	57373	59146	116519	154679	28129	27462	55591	210270	3329	4989	1565	2891	56280	1195	2
+ or —	— 2	5	15	62	—46	—142	4	—124	10	—796	1352	...	...	—1513	2865	...	...	—2997	—132	...	...	—56	—180	—1247	35	

N.B.—The omission of the Telugu Council figures in several columns has rendered comparison between the 1920 & 22 figures in those columns less valuable.

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